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UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

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The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.]

[SOCIETY ORGANIZED, 1816.

JANUARY, 1855.

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THIRD SERIES. VOL. II.

THIRTY-NINTH FROM THE COMMENCEMENT.

LONDON:

SOLD AT THE WESLEYAN MISSION-HOUSE,

BISHOPSGATE-STREET-WITHIN;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE
SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES.

Price One Penny.

*** The cordial Thanks of the Committee are offered for various acceptable Presents to the Society; namely,—*

To Thomas Farmer, Esq., for a Timepiece, for King George, of Tonga, Friendly Islands, care of the Rev. John Thomas.

To Mrs. Farmer, for Dresses, for Queen Charlotte, care of Ditto.

To Mr. James Sugden, of Keighley, for a Coat, for King George, care of Ditto.

To Mr. Shaw, of Great-Bridge, for a Waistcoat, for King George, care of Ditto.

To Mr. Thomas Cocks, of Great-Bridge, for a Shawl, for Queen Charlotte, care of Ditto.

To Mrs. F. Cocks, of Great-Bridge, for a Dress, for Ditto, care of Ditto.

To Miss Brown, of Great-Bridge, for a Bonnet, for Ditto, care of Ditto.

To Young Men in Mr. Cocks's Establishment, for 110 Yards of Print, for the use of the Natives, care of Ditto.

To Mr. T. Robins, of Lywaste, for a Keg of Nails, care of Ditto.

To — Bazeley, Esq., Manchester, for a Cotton Dressing Machine, care of Ditto.

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To Ladies in Hagley, by Mrs. B. Thomas, for 150 Yards of Print, care of Ditto.

To Friends at Great-Bridge, for a Dress, for Prince George, care of Ditto.

To Mrs. Selford, Ladies, and Young Persons, Cork, for a Box, containing 9 Chemises, 3 Sheets, 2 Wrappers, 2 Pairs of Shoes, and a quantity of Pincushions.

To Mr. John Barley, Islington, for a Parcel of Fancy Articles, for the Tobago Bazaar.

To the Young Ladies of the Missionary Hive, in the Birmingham West Circuit, for a Box containing 50 Garments, various Bags, and other Articles, for the Rev. George H. Decker, Sierra-Leone.

The Rev. H. Pearse, Natal, desires to acknowledge the safe arrival of a Box of Sundries, from Mrs. Poulton and Friends in the Melksham Circuit.

Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, from the 15th of November, to the 14th of December, 1854.

LONDON DISTRICT.			BIRMINGHAM AND SHREWSBURY DISTRICT.			LEEDS DISTRICT.					
£.	s.	d.		£.	s.	d.		£.	s.	d.	
Jewin-street...	52	14	8					First Leeds ...	5	10	0
Ditto.....	10	2	1					Colton	4	5	6
Chelsea.....	8	10	0	Wolverhamp-				Seacroft.....	4	15	0
Ipswich.....	5	3	1	ton (see list)	196	10	0	Halton	6	1	0
Croydon	50	0	0	Wednesbury. .	58	0	0	Richmond-			
St. George's...	10	0	0	Walsall.....	45	0	0	Hill	23	14	7
Globe-road ...	3	10	0	Wellington ...	50	0	0	Hanover Cha-			
Hackney-road.	14	10	6	West Brom-				pel.....	65	0	0
Silver-street ...	8	3	3	wich	77	10	0	Barwick	2	2	6
Walworth.....	16	0	0	Hinckley	25	0	0	Yeadon.....	30	0	0
Waterloo-road	39	0	0	Worcester.....	40	0	0	Woodhouse ...	20	0	0
Chelmsford ...	20	0	0	Bromsgrove ...	18	0	0	Pontefract ...	50	0	0
Dalston.....	10	0	0	Birmingham .	37	9	10	Birstal	75	0	0
Lewes	15	0	0					Knaresborough	50	0	0
Richmond.....	15	6	1					Dewsbury.....	70	0	0
Walton-on-								Otley	61	18	0
Thames ...	29	9	6	OXFORD DISTRICT.				District.....	233	11	5
Ditto, in July				Aylesbury ...	18	0	0				
last	12	0	9	Reading	15	0	0				
	319	9	11		33	0	0				
									701	18	0

(See top of page 3.)

WESLEYAN MISSIONARY NOTICES, &c.

JANUARY, 1855.

FRANCE.

PROSPECTS OF RELIGIOUS LIBERTY.

For some time past very serious apprehensions have been excited as to the prospects of French Protestants, in regard to freedom of conscience. In many instances the authorities, under pretext of crushing political movements, had put down meetings for purely religious purposes, and prosecuted those who conducted them. Nor was the danger which thus threatened confined entirely to Bodies, who, like our own brethren in that country, were unconnected with the State; but latterly serious attempts began to be made to restrain even the action of the Protestant churches which are supported by the national revenue; and in one neighbourhood, after a place of worship had been built, permission to use it was refused. Under these circumstances, the Consistory of the Reformed Church in Paris agreed to prepare a Memorial to the Government, in favour not only of religious liberty for those of their own communion, but also for all denominations; and committed the preparation of this document to the accomplished hands of M. Guizot, formerly Prime Minister of France, himself a member of the Consistory. What the issue of this has been we are not aware; but the following interesting letter from Dr. Cook shows, that the less influential Bodies, not recognised by the State, have themselves made an appeal to the Emperor, not without effect. The reply, so far favourable, is cause of sincere gratitude to God; but no friend of religious freedom can be content while it is admitted only as a fact, and not as a right. It is the general belief among Protestants in France, that not only is it the right of every man to worship God according to his conscience; but that the law of the land recognises that right; and that the ordinances by virtue of which it has been so often invaded, are directed against political movements, and when applied to religious worship violate the statute law. But be this as it may, every effort should be made to have this right so plainly acknowledged in law, that no doubt could rest upon it in France, any more than among ourselves.

Extract of a Letter from the Rev. Dr. Cook, dated Nismes, December 5th, 1854.

THE good work is going on, under the blessed influences of the good Spirit of God, in those parts of the Cevennes, which were little affected by the revival of last year. At the Vigan, only last week, thirty-five persons have testified to their having obtained the peace which results from a believing apprehension of the great atoning sacrifice. In general

the reports of the brethren are encouraging.

We have begun a new work in the Pay de Drôme. In a recent visit, I waited on the Prefect, to introduce and recommend to his protection a Preacher, whom we have placed in a colony of English miners from Cornwall and Yorkshire. The Prefect, who is an old ac-

quaintance, received me very kindly ; and I learned from him that instructions had been received from Paris, to receive favourable applications for holding religious meetings from Dissenters as well as national Church Ministers, when he is persuaded that the demand is serious, and not a mere pretence. And I received yesterday a letter from one of our agents in the Drôme, who had been to see the Prefect, in consequence of his meetings having been hindered by the Commissary of Police. He says, "The Prefect received me with kindness, and, after having heard me, said, 'I received yesterday from Monsieur le Ministre, instructions respecting religious liberty. The Government does not wish to hinder the free exercise of any religion. Besides, no man has any right to interfere between God and any man's conscience. When you return home, send me a request for an authorisation to hold meetings, and I promise you that in eight days, at farthest, it shall be sent you. You may even now, while expecting the authorisation, hold your meetings.'" He returned home, and did as directed, and received the following answer :—

" *Valance, &c.*

"In answer to your letter of the 10th instant, in which you ask my authorisation to hold religious meetings at Comps, I have the honour to inform you, that as long as you will only preach the word of God, not only your meetings will be authorised by the superior authority, but you may also reckon on its protection, &c."

You have probably heard that the Emperor has replied to the Memorial of

the free churches of France, in which we are included ; that "he had read the Memorial with interest, that he was disposed to grant religious liberty in fact, not in right, (*en fait, non pas en droit*)," O Popery ! "and that applications from Dissenters would be received favourably, whenever it was apparent that religious dissent was not make a cloak for political." I suppose these new directions to the Prefects were issued at the same time that the above answer was sent.

In the Drôme the Government opposition to the meetings was very strong indeed. Some Dissenters have been twice condemned for meeting to worship God. A person who was present at their last trial and condemnation, related in my hearing, a few weeks ago, that the Judge, after pronouncing sentence, said, "I hope this will suffice ; you see your meetings are illegal. I hope you will give us no more trouble, and that we shall not see you any more." To this a peasant, one of the condemned, a man that cannot read, replied as follows :— "Mr. Judge, as long as our property lasts, we shall pay the fines you impose. You may put our bodies in prison, they are in your power ; but do not hope that you will hinder us from worshipping God according to our consciences ; for you will never do that." These men have been let alone since ; and now they have obtained authorisation. But I must conclude. You will doubtless think with me, that if we are faithful and willing to suffer, our religious liberty will be preserved to us.

May the good Lord of the harvest, who has so largely and beneficially employed you, dear and honoured brethren, continue to enlighten, guide, and bless you in all your deliberations !

INDIA.

Extract of a Letter from the Rev. Joseph Little, dated Ootacamund, September 29th, 1854.

HEALTH.

I AM thankful to state that my health has benefited materially from our stay on these hills, and that I hope to go down to my sphere of labour strengthened in body and mind, and every way more fitted to discharge the weighty duties devolving upon a Missionary to the Heathen. It is a great blessing that we can avail ourselves of a trip to a cooler climate from the burning plains, without a voyage homewards ; and it

would be well were this delightful sanatorium more the resort of invalid Missionaries.

Mrs. Little continues, I regret to say, far from well ; but we hope the best from medical treatment, combined with the bracing air we now enjoy. Our children possess what they never had in the low country—rosy cheeks and good appetites. I go out as much as possible into the neighbourhood, making frequent rambles for the benefit of air and exercise. In fact, I find it essential to do so,

to obtain the end for which we came. Of one of my excursions I will attempt to pen you some account, as it may be interesting.

AN INTERESTING HILL TRIBE.

Our friend Mr. Metz, of the German Mission, invited me, with some other Missionaries, who, like myself, are staying on these hills for a time seeking health, to attend a funeral that was about to be celebrated amongst the Toda people, at a little distance from Ootacamund. The Todas are a very singular race, and observe many rites that are interesting as significant of an ancient origin. There have been numerous theories regarding them; some learned men have professed to find in the Todas, customs that allied them to the Jewish nation, and others to the Syrians from the western coast. I believe, however, the commonly received opinion is, that they are the remnant of a princely nation who came from the Pandian country.

After the decease of a relative, they observe various funeral rites on two occasions; the first soon after death, when the corpse is burnt, and buffaloes are slain, to accompany the spirit of the deceased to the other world, and supply it with milk. This is called a green funeral. The second is held some months afterwards, which is termed a dry one. Both these ceremonies appear to be sacrifices to the manes of their deceased friends; buffaloes are the offering in each. The Todas are by no means a numerous people; perhaps there are not more than eight hundred here now, formerly there were many more; and they are a race likely to die out in a few years, from the shocking immorality they practise. Polyandry is the custom of the tribe. However many the brothers of a family may be, they have only one wife; hence it is common for one female to have five or six husbands. Consequently many die from disease. Infanticide was once common, but of late years has been suppressed.

USAGES OF THE TODAS.

As we rode along to the place where the funeral ceremonies were to be held, we passed parties of Todas who were collecting from all parts. I soon observed a mode of salutation that was novel and repulsive to an Englishman's eyes. Instead of the hearty shake of the hand which we offer to our friends on meeting after absence, or the graceful *salaam* of the Hindu, I was astonished to see the

women down on bended knee, presenting their heads, whilst the men raised, first the right and then the left foot and touched their foreheads. Though this mode of salutation does not exist, that I am aware of, amongst other races in India, it is an example of the subjection of all eastern females. The Toda men are fine fellows, nearly all of them being well formed and about six feet high, with a Roman and often a Jewish cast of countenance. Unlike other orientals, they never wear a turban. A covering for the head is, in India, a token of submission and service. Probably the Todas abstain from adopting it, to show their freedom from all authority. The women and children have pleasing features; long, black, glossy hair, hanging in ringlets over their shoulders, and musical voices. They are adorned with only one garment, which is a large cloth thrown over and hanging loosely round the person.

On arriving at the Toda kraal, we saw groups of Burghers, (another people who live on the hills,) who had come to the funeral out of respect to the Todas. These were received with music, something like the common *tom tom* and sife of the Hindus, only, if possible, more execrable in sound. So punctilious are these simple people in demanding the honours they deem due to them, that if the Todas had not received their friends the Burghers with music, the latter would have instantly returned in high dudgeon to their homes. This is sometimes the case, and a great quarrel is the result of the neglect.

PREPARATIONS FOR A GREAT SACRIFICE.

The funeral rites performed on this occasion, were for three Toda women who had died six months before. Three days were taken up in the celebration. During the first day the buffaloes were driven from the jungle, where they were feeding, into the kraal, to be ready for the sacrifice of the following day. As the animals at first refused to come, and afterwards grew furious by being driven about and goaded, this was rather a dangerous operation. Six were brought in, which, with one male, made seven. The kraal is about fifty yards in diameter, and surrounded with a wall of stones and earth, five feet high. Here the buffaloes, after being ornamented with the bell, the emblem of Deity, were left all night without any food, in order that they might be a little tamed on the morrow.

During the morning a crowd collected round an old man who was said to be possessed with a devil, and who had to decide a quarrel that had occurred. He paced quickly up and down the line formed by the people, muttering incoherent sounds, his eyes sometimes closed, at others staring wildly round, his hands raised as if pronouncing imprecations, his body trembling and perspiring profusely. This he did for a quarter of an hour, when a crow flew down and pitched near the crowd, which being considered an unlucky omen, he left off his incantations, and all betook themselves to the door of the *swamy*-house, he giving his decision amidst a murmur of applause.

The *swamy*-house contained the only object of worship amongst the Todas, a common metal bell weighing about five pounds. This is their god. The house was made in the arch-form of the Toda hut, thatched, and very prettily ornamented with cane-work. In it were deposited the clothes, utensils, ornaments, and jewels worn by the deceased women. It also accommodated the relatives of the deceased during the night, who must have had close quarters, as some twenty were packed together in a few feet of room. On the third day of the obsequies, this house and its contents was to be burnt at the entrance of the kraal, and the ashes offered to the *manes* of the departed.

A dance took place amongst the men who were to be the heroes in capturing and slaying the buffaloes the next day. This was of a strange kind. Ten or twelve men, standing in two rows with a club-stick in their hands, wheeled round and round to the shouting noise they made—song it could not be called: it was like the bark of a jackal or wild dog, and, coming from human lips, it sounded very dreadful, much more so when we were told it was a prayer, and the only kind of devotion they ever offer. It was a hideous sight; it showed how low and brutalised were the men who took pleasure in it, and how little they were exalted above the wild beasts whose cry they imitated. My soul shrunk from that awful scene, and the horrible sound still rings in my ears. The men soon after this were ranged in rows on the grass, where they sat to eat their dinner, which had been cooked in the thickest close by, and which consisted of rice and gher, as the Todas never eat animal food. The women were served with their portion of the meal after their “lords and masters” had partaken, but in a spot by themselves. We then

quitted the scene to go to a bungalow about two miles distant, where we passed the night.

SLAUGHTER OF ANIMALS.

The next morning we returned at ten o'clock to witness the remaining, and indeed the chief, portion of the ceremonies. The same dismal dance was performed, oftener and with increased vehemence. After an interval the crowd collected round the kraal, and the signal was given for the men to enter. This they did, each armed with the heavy club-stick. The buffaloes were now driven round the kraal many times, amidst crying and shouting; and on their halting at all they were goaded again into speed by the free application of the clubs. The poor bull was beaten so much, that he fell with his back broken; but the others continued to be driven round the kraal till they looked quite exhausted, and in desperation began to turn upon their tormentors. This part of the ceremony was gone over twice, and was only interrupted by the torrents of rain which fell. The relatives of the deceased often sat on the wall of the kraal, weeping and talking to the buffaloes, telling them they were going over the Koondahs (the neighbouring mountains, which they believe are the boundaries between this world and the next) to see their departed friends, begging them to carry plenty of milk, take messages of love, and inform them of the love and health of their survivors.

The rain abating, the final signal was given, when about fifty or sixty Todas jumped into the kraal. Some six men seized each buffalo by the horns, and others beat them behind. In this way they were forced to the gate of the kraal, and dragged to the door of the *swamy*-house. The animals became at first infuriated by the blows they received, and tossed the men off their horns in a fearful manner. Many were trampled on, and one man received a wound in the neck, laying the muscles open. But the maddened beasts at last grew exhausted, and were laid before the door of the house, each on the left side, and covered with coloured cloth. A blow was then struck with an axe on the back of the head, which ended their sufferings. Immediately the friends and relatives fell on the dying buffaloes, bedewing them with tears, wailing and bowing their heads to the heads of the animals. Old men with grey flowing locks, and young men who had displayed their strength in capturing the buffaloes,

women and children, all shared the grief, and all seemed convulsed with agonising sorrow. Nine buffaloes were killed in this way, and thus ended the sacrifice to the manes of the deceased. We retired with our minds wearied and humiliated by the view we had taken of the "mild and gentle Hindu!" Men more brutalised and earthly, more insensible to religious feeling, I think there cannot be. Mr. Metz, who labours amongst them, attends most of these spectacles for the purpose of preaching. On this occasion there were some eight hundred natives collected together, to many of whom he declared the truths of the Gospel, and set forth the Lamb of God, as the only sacrifice for sin.

Formerly these sacrifices were more numerous than they are now, and forty buffaloes were offered at one time; but as these animals are the only property possessed by the Todas, and on them a tax is paid, Government interfered to limit the number so killed. We observed a Government Peon present, to see that the number allowed was not exceeded.

INFANTICIDE AND HUMAN SACRIFICE.

Infanticide, though now suppressed, was formerly practised by the Todas. There is every reason to believe that at the present time they sometimes offer

human sacrifices. A case is being inquired into by the authorities, which is not at all uncommon during seasons of drought or failure of the crops, such as this has been. Two young men, Burghers, I believe, are missing from their home, and the only account of them that can be obtained is from their father, who states, that one evening two Todas came to call his sons to assist in killing a buffalo, that they went out and have not returned. All search for them has been fruitless. A place marked with blood has been discovered, but no clue to the young men. It is generally believed that they have been offered in sacrifice, human sacrifices being the resort of the Todas in any calamity.

The Todas speak a dialect of their own; though they use many Tamul words, they are almost unintelligible to a Tamulian, being so much corrupted. I could not therefore speak to them and testify against practices so abhorrent as what I saw and heard; but my heart yearned over them, and frequently did I implore Heaven that the day of their visitation might soon dawn. When will British India be blessed with the light of the Gospel of Christ? Loudly does the blood of souls cry to the Christian world, for the means of salvation, to those now "sitting in darkness and in the region of the shadow of death."

CEYLON.

Extract of a Letter from the Rev. John Kilner, dated Batticaloa, September 30th, 1854.

TRIALS.

THOUGH our church condition at Batticaloa is not so satisfactory as we desire it to be, yet there is in it sufficient to encourage us to renewed exertion. You are aware that our church here has been in the crucible. It has been tried, and it is hoped that, in some degree at least, that process of trial has been a purifying one. As might have been anticipated, we have had to mourn over some who were not equal to the trial. But while there has been cause sufficient for sorrow, especially on account of those who have relapsed into open idolatry, the faith and hopes of the Missionary have been sustained by the consideration, that a diminution of numbers, under our circumstances, does not necessarily argue a proportionate

diminution of the spiritual power and character of the church, but rather the reverse.

There are reasons which warrant the conclusion, that, as a Mission to the Heathen, we now stand on a better basis, and one in every respect more desirable than we have heretofore occupied in Batticaloa. The Heathen themselves are shrewd enough to perceive this, and more than one has expressed his views accordingly.

The conquests hereafter to be made will be, more emphatically than ever, conquests of truth; of truth, enlightening the understanding, and penetrating and sanctifying the heart. Temptations to act from mercenary motives, in seeking admission to our church, are greatly reduced, if not absolutely removed.

AUSTRALIA.

Extract of a Letter from the Rev. Thomas Raston, dated Sandhurst, Victoria, September 21st, 1854.

STATE OF THE WORK AT THE
BENDIGO DIGGINGS.

SINCE I last wrote, many and great have been the changes in this ever-changing and varying locality. Indeed, since my arrival on this gold-field, which is now more than a year ago, there has been a constant succession of what are called "rushes."

The discovery of gold at M'Ivor, Mount Korong, Mount Mollagul, Tar-rangower, Bryant's Ranges, M'Intire's Ranges, Avoca, and now Simpson's, have drawn thousands away. The last rush has been tremendous, and is still going on. These great changes are exceedingly trying and prejudicial to the work of God; and our fairest and brightest prospects are often altogether destroyed. The prospects of Bendigo are not at all flattering; twenty thousand persons have left during the last month, and our population is reduced to about ten thousand, scattered on the hills and in the gullies. Nor have we reached the end of the exodus. The winter has been uncommonly fine and dry; water is very scarce; therefore it is not probable that many will return for some time yet to come.

I am thankful to say that we have not as yet greatly felt the change upon our Society. Our congregations are good, very good; our members (about one hundred and twenty) are truly alive to God, and are zealous in the promotion of every good work. It is matter of devout praise to God that many hundreds of persons have been brought to the happy knowledge of salvation, through the instrumentality of the Wesleyan church in this place. Many cases I have known of persons who have suffered their punishment as convicts in the neighbouring colonies, and are now rejoicing in the love of God. About a month ago, one of this class (a woman) was in deep distress of mind, and refused to be comforted when exhorted to trust in Christ Jesus. "Ah," she said, "you don't know what a sinner I have been. If Christ can save me, He can save the wickedest wretch that ever was transported for crime." That woman is now a humble and happy Christian. Many have wondered at the mysterious ways of Divine Providence; they have

left England, where they had fulness of spiritual bread, and yet were not saved; here they are, and have been brought by the Spirit of God to the discovery that they had been living in Egyptian darkness in old England, blazing with spiritual light.

A very interesting feature of our work is Sabbath-schools: of these we have six, all well attended, and are made a great blessing. The great work of education has been to me a subject of deep consideration; and our success in the establishment of day-schools has well repaid all our efforts.

VISIT OF THE GOVERNOR, AND
ADDRESS PRESENTED TO HIM.

His Excellency the Governor paid the gold-fields a visit this month. He arrived at Sandhurst on the 4th instant. The demonstration throughout was beyond all expectation. The Governor kindly consented to lay the corner-stone of our new school-house at Sandhurst. The ceremony was truly gratifying. A beautiful silver trowel, made on the diggings, was presented to His Excellency. The trowel bears the following inscription, which was engraved by a digger on the previous evening, and after he had laid aside the pick and shovel: "Presented to His Excellency, Sir Charles Hotham, K.C.B., Lieut.-Governor of Victoria, on the occasion of laying the foundation-stone of the Wesleyan school, Sandhurst, September 6th, 1854." The building is sixty-five feet by twenty-five feet, will cost £2,000, and will be used as a place of worship as well as day-school.

Several Deputations waited upon the Governor during the day. Of course we did not forget to represent the Wesleyan church. The following is a copy of our Address:—

"To His Excellency, Sir Charles Hotham, K.C.B., Lieutenant-Governor of the Colony of Victoria and its Dependencies.

"May it please Your Excellency,—

"We, the resident Minister, office-bearers, and members of the Wesleyan church on the Bendigo gold-fields, beg most respectfully to congratulate Your Excellency, as Her Majesty's Representative, on this your first visit to this

very important district, so early after Your Excellency's arrival in this country. As a Christian church, we would assure Your Excellency that we yield to none in our loyalty and attachment to the Crown, and to the Administrative Government in this land.

"We beg to inform Your Excellency that, from the opening of the gold-mines in this district, we have endeavoured to afford religious instruction to the vast multitudes surrounding us. These exertions have been attended with the most gratifying results; and it has been our uniform aim to leave no portion of the diggings unprovided for.

"It may not be uninteresting to Your Excellency to be informed that at present there are six principal places of worship in this district, in which there are upwards of thirty religious services held weekly, and attended by more than two thousand persons.

"We have also in efficient operation four public day-schools, attended by nearly three hundred scholars.

"In conclusion, we trust that Your

Excellency will long be preserved to administer the government of this country; and that under Your Excellency's administration, the increased prosperity and happiness of all classes of the community will be permanently secured.

"Signed on behalf of the Wesleyan church,

"THOMAS RASTON,
"Resident Minister,
"WILLIAM BURRALL,
"GEORGE NEVINSON,
"Circuit Stewards."

His Excellency received the Deputation with great courtesy, expressed his entire satisfaction in the labours and successes of the Wesleyan church in this colony, and said that throughout the gold-fields which he had visited, the Wesleyans were pre-eminent, and effecting more than any other church in the great work of education.

I hope that you have received the local newspapers which I have sent, as they will afford much information.

FEEJEE.

In a late Number we had the pleasure of announcing the fact, that the great Feejeean King, Thakombau, had, at last, publicly embraced the Gospel. We are now able to give details of this interesting case, not then in our possession. Many friends of this Mission will devoutly rejoice with Mr. Calvert and the other brethren who are spared to see this signal fruit of their long toil. May the good work spread more and more!

*Extract of a Letter from the Rev. James Calvert, dated Vewa,
May 20th, 1854.*

You have long known my painful anxiety for the Bau Chief. The reading of Mr. Young's "Suggestions for the Conversion of the World," some years ago, led me to select one individual for whose conversion I should make special and constant prayers and efforts. In spite of various and numerous discouragements, I have been enabled to persevere. I have had many fears that the Chief would harden his heart, and perish everlastingly. I felt much for him; wept, prayed, and laboured, and enlisted all the help I could in the service.

We had long been prevented from building Mission-premises at Bau. We had good reason to believe that the Levuka Chief and one of the white residents had successfully opposed our cause at Bau. For several months

Levuka has revolted against Bau. Most of the whites reside there. They have taken a decided stand against Bau with the Levuka Chief. It appeared to me a favourable time for extra efforts for Bau. The increase of opponents had influence in leading the Bau Chief to consent to build premises for Mr. Waterhouse, who went to reside at Bau. There he has zealously laboured for some months. Opposition to Bau increased: Somosomo, which so efficiently aided Bau with native property, became a wreck. The Bau Chief was afflicted. It was most evident that the Feejee Priests were useless. The Chief's mind, which is superior, was hard at work. He thought hard, and felt much. He was unsuccessful in two attacks which he made on towns, though the Priests fully promised success.

On the 15th of March, I visited him at Bau with Mr. Waterhouse. We found him very thoughtful. He referred to the murder of his relative, the old King of Somosomo, who had been killed in his bed while asleep by his son and nephew, by a deep gash in his neck with a hatchet, and, on turning over, the hatchet was struck in his side, and there left until his favourite son [since killed] took it out, when he immediately expired. He described to me the manner of Tui Thakau's (formerly Tuikilakila) death, and was evidently affected. I told him that the deceased had been well instructed by several Missionaries: had been afflicted in mercy, and so reduced as to listen very attentively to Mr. Lyth, so that he would be speechless before the judgment-seat of Christ. The Vunivalu then referred to his own affliction, and showed me his reduced leg. I told him that he, also, had been well instructed by several, and earnestly exhorted, and that the Lord had also afflicted him for his profit; so that he, also, would be without excuse at God's dread tribunal. I reminded him that affairs were in the utmost confusion, and could not be unravelled by human wisdom or power. I entreated him at once to submit to God as well as the Commander of an army then at Bau, and to avow his profession of Christianity; assuring him that, even if successful in the intended attack, that evils existed which could only be removed by Christianity. He listened very attentively, and asked if the Lord did undertake cases when human wisdom failed, and whether it was customary for afflictions to be rendered useful in bringing people to God.

On the 12th, I had a long interview with him at Mr. Waterhouse's, and was much pleased with his spirit and manner. It was evident to me, that Mr. Waterhouse's labours were having effect, though he said that they seemed as far as ever from becoming Christian. On Good Friday the King spent most of the day with me at Vewa, having come over desiring to have some decayed teeth stuffed. It was just nine years since his friend Elijah became Christian. I urged immediate decision. He said he would follow Elijah; but did not at once bow before the Lord.

On the 22d a canoe arrived, bringing the Sydney "Empire" newspaper of December 30th, in which is a long letter from Mr. J. B. Williams, United States Consul. There was also a letter from King George of Tonga. He begged that the Bau Chief would think seri-

ously and wisely, and promptly become Christian, so that he and his land might be good. Those letters I was called on to read. He said there were many statements in the Consul's letter which were incorrect and false, and proved his hatred of Bau. I desired him not to regard that letter, but to follow the advice of his friend, the Tonga Chief. He said that King George's letter was true and good, and that they should follow that. Yet he allowed the canoe to return without his avowal of Christianity.

On the 30th, having been invited by Mr. Waterhouse, I went to Bau. The death-drum, named *Rongorongoi Valu*, ("Reporter of War,") was beaten at nine o'clock. We assembled in the large Strangers' House. The Chief was preceded by his grey-headed Priest, with a long beard. His children stood, with many others, in the front; his wives, sisters, and chief women not a few, and other females, on the right hand: he and the male attendants were on the left. All were well dressed, many of them in Tonga cloth. They were orderly, serious, and attentive, not like new converts. About three hundred assembled. It was a most pleasing sight. Our hearts were glad. I thought I could not have gone through the service. It was like the beginning of good days, like a dream when one awaketh, yet a blessed reality: it is rest after labour, relief from a burden, joy after trouble, yea, joyful exultation of soul! "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever." Evil practices of long standing and fearful magnitude—which, with our utmost exertion, we could not get removed, for only ten days previously three human bodies were cooked at Bau—are done away with at a stroke! An effectual hindrance to the extensive spread of the Gospel removed! Feejee's brightest, best day! long to be remembered. A foundation of great, extensive, and everlasting good!

After the morning service, crowds came for alphabets, and many groups assembled to learn to read. Mr. Waterhouse preached in the afternoon to about the same number.

Early on the 1st of May, I called on the Chief on my way to Vewa. He and his principal wife desired me to conduct family worship. His carpenters, visitors, servants, several Bau people, and his own family, crowded one end of his house. After which, he ordered them to

go to plant and sail, saying, that for one day we must refrain from work, and be diligent on the other days of the week. He has long encouraged industry, and has been a wise ruler of his people. I trust his kingdom will be established on the best and surest foundation.

He appeared as one relieved of a load. He spoke and acted as one fully conscious that he had taken an important step in the right way. I doubt not but he has seriously and sincerely become a worshipper of the only living and true God. I trust his repentance will be hearty, and lead him to forsake all sin; and that he will obtain the forgiveness of all his sins through faith in the Lord Jesus

Christ. It will be our earnest prayer that his soul may be saved, that he may be blessed abundantly, and guided by the Lord. How much he has to give up! how much to gain! how much to suffer and do! He surprises many by his conversation about religion. He has not heard Messrs. Hunt, Lyth, and Watsford in vain. These and others have laboured hard, and we now rejoice together in hope.

He has got a large bell for family worship, so that all in the out-houses may hear, and attend. I hear that there were about six hundred at the service on the 7th.

SOUTH AFRICA.

BRITISH KAFFRARIA.

Extract of a Letter from the Rev. William Sargeant, dated Middle Drift, Kicskamma, September 9th, 1854.

COMMENCEMENT OF OPERATIONS ON THE NEW BORDER STATION.

SINCE you last heard from me, my time has been almost incessantly occupied with building and other things of a preliminary nature connected with the commencement of this new Station among Kama's tribe; and this must be my apology for not writing you sooner.

Previous to the last District-Meeting, I was instructed to take my temporary residence in the small border-town of Alice, which is about ten miles from this. But immediately on my return from the District-Meeting in January, I commenced the erection of a Mission-house, which has since been completed. The walls are of burnt brick. The body of the house is fifty-four feet by sixteen feet in the exterior, giving three tolerable sized rooms, and a small pantry: besides which there are also two small verandal rooms, making in all five rooms. To complete the Mission-house, it was contemplated at some future time to run up what is called a *lean-to* behind, to be covered with zinc; but as we were in great difficulties about a place in which to conduct religious worship, and did not feel ourselves at present to be in a position to erect a chapel of sufficiently large dimensions to hold the congregation, it seemed to me advisable to run up the back part of the Mission-house at once, and to appropriate it to this purpose. I accordingly wrote to the General Superintendent, and got his sanction to do so. This place is the whole length of

the Mission-house, by fourteen feet in the interior, and will seat a hundred and fifty comfortably, although considerably more than this number press into it on the Sabbath; and the Sabbath-school children have to go outside to make room for the congregation, and we shall therefore soon be under the necessity of providing a much larger place.

PROGRESS OF THE CHRISTIAN KAFFIRS IN CIVILIZATION.

The site selected for the Mission-village, being some distance from where the people had located themselves on their arrival from Kamastone, they will soon have to move. This they will do immediately they have finished the erection of their cottages, which they have commenced on the Station. William Shaw Kama, the second son of the Chief Kama, has built himself a comfortable brick cottage, at the cost of about £40, containing two rooms, which he has also nicely furnished with a few useful articles of English furniture, such as table, chairs, bedstead, &c. Most of the headmen of the Station are also erecting themselves cottages of similar dimension; some with three rooms, but most with two. These will be quite an ornament to the Station, as well as contribute to the comfort and social elevation of their occupants. Kama has got a substantial brick cottage, containing three rooms, twelve feet by twelve, erected for him by the Government, in pursuance of a promise made to him by Sir George Cathcart at the close of the late

war, when he induced him to vacate Kamastone to reside on the banks of the Kieskamma. In addition to this, His Excellency Sir George Cathcart promised to have the Kieskamma River got out for him, for purposes of agriculture, which, we trust, will also be performed in due time. Should this be effected, I have no hesitancy in saying that the Station will be second to none for purposes of agriculture. The soil is of the very best quality; but on account of the lowness of its situation, the people cannot, without irrigation, calculate upon realizing a good harvest, excepting in seasons of much rain. At other times every thing is burnt up by the insufferable heat of an almost vertical sun. I believe the promise of Sir George Cathcart would have been carried into effect ere now, had he not been called to leave this colony just as the fund designed to be appropriated to this end had become available. The matter is now unavoidably postponed, in consequence of a change of Governors; but we have no doubt that the matter will be favourably regarded by Sir George Grey, whose arrival, as the future Governor of this colony, is daily expected.

SPIRITUAL PROGRESS.

Having been so fully occupied with building, &c., I have not at present been able to pay all that attention to the religious and moral improvement of the people I could wish, and which I hope to do shortly, now that I have got most of these things out of hand. Yet, although much time and labour have been necessarily spent upon things of a somewhat secular character, we have not been without many gracious tokens of the Divine presence and blessing. A saving energy has attended the preaching of God's truth, and souls have been gathered into the church of Christ. During the last two quarters, thirteen or fourteen have joined the catechumen class, besides whom fifteen were admitted into full church communion last Sabbath by the solemn rite of Christian baptism. For some time previous to their admission, I met them once or twice a week, for the purposes of catechetical instruction; at the same time examining them relative to their Christian experience and knowledge of religious doctrine. And I think there was not one of their number

that could not give an intelligent and satisfactory account of his conversion to God, and of his practical acquaintance with the principal doctrines of the Gospel. It so happened that our esteemed Superintendent, Mr. Shaw, arrived here on the Saturday previous, on his way to visit the Stations beyond the Orange-River Sovereignty, and upon him devolved the pleasing duty of administering the sacrament of baptism to those individuals,—an act which must have been a great source of joy to his own soul, as it was among this people that he began his Missionary career in Kaffriland. It was a season of deep solemnity to my own mind; and I trust that the feelings of which I was then the subject will not soon be effaced.

For these tokens of spiritual prosperity we feel thankful, and would ascribe all the glory to Him to whom it is most justly due. But we look for yet greater things than these:

"Lo, the promise of a shower
Drops already from above;
But the Lord will shortly pour
All the Spirit of His love."

Besides the services conducted on the Station, there are also four or five places among the surrounding kraals at which a religious service is conducted as frequently as circumstances will permit, by some of the Native Local Preachers; and as a proof that their "labours are not in vain in the Lord," I may mention that several of those who have recently joined the catechumen class have come from these kraals.

The Sabbath-school is encouragingly progressing. There are one hundred and three children on the books, most of whom attend with great regularity.

Mrs. Sargeant has recently commenced a sewing-school for the girls, and has already between twenty and thirty, who, we trust, will, after a while, make progress in this useful employment.

I have not yet been able to re-organize the day-school for want of a suitable Teacher to take charge of it; but I hope that before long this difficulty will be obviated.

I solicit an increased interest in your prayers for the growing extension of the kingdom of the Redeemer in this Circuit and throughout this dark land.

NATAL.

Extract of a Letter from the Rev. Horatio Pearse, dated Pietermaritzburg, June 13th, 1854.

SPIRITUAL PROSPERITY.

It will be gratifying to you to hear of the progress of God's work among us in this place.

The coloured congregation, speaking the Dutch language, has been gradually improving. A few have recently been led to inquire what they must do to be saved, some of whom have commenced meeting in class as catechumens. We have now a larger number meeting in class, of this part of the native population, than we have had since 1851, when an unhappy attempt was made to ruin the native Societies under our care.

The Kaffir congregation is larger than it has ever been. It would delight you and the supporters of our great Mission work to see the natives assembled on the Lord's day, all clad in European clothing, and listening, generally with earnest attention, to the truths of the everlasting Gospel. I have seen no native congregation equally large in any of our colonial towns, either here or in the adjoining colony, with the exception of Graham's Town. When we remember the limited period of our Missionary operations in this colony, and the fiery trials through which we have passed, we are led gratefully to exclaim, "What hath God wrought!"

The week-evening school and the religious services are well attended. Also the day-school for the native children, who are taught English, Dutch, and Kaffir.

The members of Society connected with this congregation are, as a whole, in an encouraging state. Many have lately begun to seek the Lord. Last evening, while meeting a Kaffir class, the cries of those seeking mercy rendered it difficult to proceed with the service in the usual way.

The religious state of the European branch of the Society is cheering, while the congregation is larger than at any former period. A richer influence also rests upon the various services held.

Much good is being done at the camp, among the military. A Sergeant and Corporal have lately been converted to God, while many others have been led to serious reflection. God has greatly blessed the devoted efforts made there by Sergeant Mealie, and his excellent partner, who are as lights shining in a dark place; and their light has not shone in vain. The Sergeant has a Bible-class for adults at the camp, and his wife conducts another at the chapel on Tuesday afternoons for young persons.

Last week we held our Sunday-school Anniversary. The attendance was good, the religious feeling prevailing throughout the various services connected with the occasion, delightful, and the financial results about three times more than on any former occasion.

Our friends who take a lively interest in this important department of the work, have thanked God and taken courage.

Another valuable feature in relation to the work of God in this Circuit is, that we have peace within all our borders.

TRIALS.

With such indications of the Divine presence and blessing, you will not be surprised to hear that we have our trials also. But it will excite your deep regret and disapprobation to learn that those trials are mainly from those who, by profession and office, ought to know and practice otherwise. I refer to the Episcopalian Clergymen of this place, and, more especially, to the Rural Dean.

The means resorted to by this gentleman argue his high opinion of the materials we have, under God's blessing, created, as they are chiefly what he seeks.

Baptismal regeneration and transubstantiation are fully preached by him and the military Chaplain. The results of such a ministry are heart-rending to us in this place.

WESTERN AFRICA.

GOLD-COAST.

Extract of a Letter from the Rev. Thomas B. Freeman, dated Cape-Coast, August 20th, 1854.

DEATH OF A NATIVE MINISTER.

THE solemn duty again devolves on me of reporting to you the passing away

into eternity of another of our native brethren in the ministry of Christ. Our worthy and excellent brother George Peter Brown, Native Assistant Mission-

ary, departed this life on Thursday last, the 17th instant, happy in the Lord Jesus Christ, enjoying the sweet peace of the "exceeding great and precious promises" of the Gospel.

For many months past he was in delicate health, so much so that we found it necessary to relieve him from almost all the active duties of the ministry.

You will see in the District Minutes now sent you per mail, that he has been stationed at Anamabu this year, and I left him there on my departure for the Bight of Benue, in delicate health, but able to remain at his post, and manage the general business of the Circuit. On my return, however, when passing through Anamabu on my way to Cape-Coast, I was painfully struck with the great change which had taken place in his general appearance. He was greatly emaciated and enfeebled, and I immediately made arrangements for his coming to stop with us here for a month, and try the effect of a change of air, and medical attendance. At the end of the month he appeared better, and returned to his duty; but I soon heard such unsatisfactory accounts of his health, that I lost no time in removing him up hither to give him six months entire rest from all duties, though with very faint hopes that he would be long spared to us and the church. He gradually grew weaker and weaker; in the mean time the cods'-liver oil, which you kindly sent us per mail, came to hand, and the Doctors having recommended it as the only thing likely to be of use to him, we tried it for some days, but in vain; he had nearly numbered his days, and was speedily to enter into rest.

On Monday, the 14th instant, I conversed with him on the probabilities of an early removal from this life, and his conduct on the occasion was that of the "man of God," for whom death has no sting. He told me that he felt that all was right, and he had no fears, and quoted the following lines, as expressive of his state of mind:—

"What is there here to court my stay,
Or hold me back from home,
While angels beckon me away,
And Jesus bids me come?"

The evening previous to his death, two of the native brethren, John Ossuansah and E. J. Fynn, had some sweet Christian intercourse with him in converse, singing, and prayer; and at half-past four o'clock the following morning, he quietly passed away.

His death produced a painful sensa-

tion throughout the town, for he was much beloved and respected; and on Friday morning, the 18th instant, at eight o'clock, his mortal remains were interred in our chapel-yard. The large concourse of people attending the funeral, among whom were His Excellency the Governor-in-Chief, and the officers of his staff, the Hon. Brodie Cruickshank, and other merchants and gentlemen, showed how highly he was respected; and the many tears shed over and around his grave told that he lived in the affections of the people.

Over his grave we sang,

"Yes, the Christian's course is run,
Ended is the glorious strife," &c.:

and it was altogether such a funeral as will not be speedily forgotten.

He died forty-four years of age, and in the fourth year of his ministry, having been for several years previous to the time of his entering the ministry a useful agent of the Society as School-master, Local Preacher, &c.

He possessed acceptable preaching talents, lived very near to God, and in all things rendered a most ready obedience to his chief brethren in the ministry. One of the most beautiful features in his character was his anxious watchfulness over the spiritual interests of his children. He was a widower, having lost an excellent wife (one of our school-mistresses) about three years ago, and has left to mourn the loss of an excellent father, one son and four daughters: three of the daughters are old enough to be useful in our schools. The youngest daughter is nearly five years of age; and the son, a fine sharp little boy, is eleven years of age, an interesting and most promising lad, a first-class scholar, and likely at some future day to become a useful agent of the Society. As a family of children, they are one of the most interesting I have ever seen in this country, and hence the labours and prayers of Christian parents have been greatly blessed to them. It was a regular practice of our brother now departed to rise at five A.M., or earlier, and, before daylight, spend a short time in family devotion. I have often, in past days, when travelling round this part of the District, and stopping with them for a day or two, heard them long before daylight, parents and children, raising their song of praise to heaven, and pouring out the heartfelt prayer.

These deaths of our brethren are a great loss to us in our numerical strength; with a rapidly-extending work

all around us here, we cannot indeed but ill spare any of our brethren. Thanks, however, grateful and abundant thanks, to the God of all grace, that in the midst of these losses, the spiritual vitality of our Societies is furnishing enterprising and excellent youths, who are advancing in all those qualifications essential to the supplying the places of those who have passed away.

SPREAD OF THE WORK.

As it regards the growing state of the work, the following copy of a note recently addressed to me is characteristic of the present times.

"Anamabu, August 7th, 1854.

"REV. SIR,—I beg to inform you that the Chief of Ossumanu has sent me a message, that he has prepared twenty-four boys for you, and wishing to see you to establish a school in his country. And many persons there wishing to be members. My love to you and Mrs. Freeman, &c., &c.

"P.S. The Chief is particularly anxious to see you about this in a short time.

"I beg a continued interest in your prayers and sympathy."

WEST INDIES.

JAMAICA.

Mr. WEST's complaint of an insufficient staff for the work of his Circuit is a specimen of many which the Committee are compelled, from time to time, to listen to, but have not at present the means to relieve. His account of the calamity which has befallen the chapel at Mount-Ward is painfully confirmed and amplified by a local newspaper, which states that this is the third time that this building has suffered from the same cause; and that it had but recently been thoroughly repaired, and "made one of the neatest buildings in the parish."

Extract of a Letter from the Rev. William West, dated Montego-Bay, September 28th, 1854.

I SEE by the Stations that have lately come to hand, that I am still to be left alone in this Circuit. I have been doing my utmost for now nearly two years, without any other ministerial help, to keep things going, and as far as possible in a healthy state, in the hope that the Committee would take the case into their kind consideration, and not necessitate the abandonment of Societies that once presented an encouraging aspect, and which might be brought to wear such an aspect again. But "hope deferred maketh the heart sick."

That things in this Circuit are not in so good a state as they were a year ago will create no surprise, when it is borne in mind, that one man is now left to do what was formerly the work of three, and until very recently that of two. A Circuit comprising nine Societies, whose extreme points are seventy miles apart, and whose circumference is at least one hundred and seventy miles, a great part running through districts whose roads are proverbially bad, is, it must be admitted, rather too large to be efficiently worked by one Missionary. To

expect prosperity under such circumstances is, to say the least, not very reasonable. Supposing that in England three Circuits, each of which had been accustomed for years to have its own Minister, were to be thrown into one, with only one Minister to take charge of the whole, what would be the result? And can any more favourable result be reasonably anticipated from such an occurrence in Jamaica?

The little progress made by the people in knowledge and civilization during the last twenty years, may possibly have disappointed the expectations of some of the early friends of emancipation, and may even seem to contradict the statements that were published soon after the proclamation of freedom, relative to the rapid improvement that was then apparent; but those who remember their former degraded state, and have been witnesses of the imperfect and limited means employed for their advancement, only wonder that their progress has been so great.

You will be sorry to be informed that our chapel at this place, (Mount-Ward,)

which had recently undergone extensive improvements and repairs, was on Friday last, the 22d instant, struck by lightning, and, in some parts, very seriously damaged. The belfry is fearfully shattered, the facing of one of the front doors partially torn away, the casing stripped off two of the inside pillars that support the roof, part of the new communion-rails thrown down, and the new

pulpit in some measure injured. Providentially no one was injured, although the carpenter was inside the chapel at the time, and my wife was at work in the portico of the adjoining house, the fragments torn from the chapel all flying around her. I was at Black-River at the time, a distance of about thirty-eight miles, and knew nothing of the occurrence until my return on Monday.

HOME PROCEEDINGS.

THE LEEDS MISSIONARY MEETING, OCTOBER, 1854.

WE have been favoured, by the Editors of the "Wesleyan Methodist Magazine," with a view of the following article intended for their pages; and we have pleasure in inserting it, not doubting that it will prompt many of our friends to increased exertions.

"WHO has not heard of the success of recent Missionary Anniversaries in Leeds? Newspapers have reported them, and many a private letter has conveyed the tidings through the land. Why, then, recur to the subject?"

Let the answer be given with all frankness: (would that it might appear in all the impressive simplicity of the late occasion itself, when the liberality of Yorkshire Methodists flowed, as from an unfailing spring, into the treasury of the Lord:—) There is a conviction in not a few minds, that other flourishing Societies ought to copy an example so admirably set: yea, that every city, town, and village, in which Methodism is known, ought to act its corresponding part.

"But why renew the subject just now?" To many it may be sufficient to reply,—

Because you are now reviewing past mercies, and about to enter afresh into covenant with God:

Because, in addition to reasons always to be drawn from the brevity of life and the nearness of the great account, events now moving the nations of the earth stamp a character of inexpressible importance on what we do, and do quickly. No alarmist is needed to tell us that there never was an age so heaving as the present one with the expectation of wonderful things, so marked by encouragements to labour in Christ's vineyard, and so imperative in calls for our utmost exertion:

Because it is plain that, while the country's resources are taxed in an unusual degree to meet the public expenditure, there is need of unusual effort in order

to keep our ground in Missionary contributions. Not that we forget past times, in which supplies have abounded when and where least anticipated. The wilderness has been made to blossom, and the darkness to brighten into day. This is a reason for cheerful hope, but for activity likewise:

Because it may be maintained, after all, that the wealth of the church is greater than at any former date; and there is, concurrently, a deepening of the general impression in regard to the duty of Christians. All around us are acknowledging that Missions, at home and abroad, justly claim to be accounted *the great business* of the church. But how few can affirm, with an attesting conscience, that they have done what they could! "O righteous Father," says Jesus still, "the world hath not known thee: but I have known thee, and these have known that thou hast sent me." (John xvii. 25.)

Few whose eyes this page is likely to meet will require any elaborate statement of the question, either didactic or historical. The reader knows that every argument for evangelizing the world grows with the advance of time; that the scriptural appeal, in particular, becomes the more thrilling, as its inexhaustible import is the more devoutly studied; and that the story of modern Missions abounds in every thing fitted to re-assure languishing faith and hope. Such is the conviction which has been felt, and demonstrated too, in the principal town of Yorkshire. At the late Anniversary free-will offerings amounted to about £2,000. Many have done virtuously; but, in this respect, Leeds has

excelled them all. In addition to the spiritual fruit of the Anniversary,—including the devotion of *three* promising youths to the Foreign Service,—the public meeting yielded, first, in Oxford-place Chapel, a little above £500; and then, by adjournment, in Brunswick Chapel, nearly £1,000.

Practical men will be quite sure that this golden result was not an accident. A brief account of the preparatory arrangement may be, therefore, submitted to their consideration.

At the earliest opportunity after the secret, social, and congregational devotions of the Lord's day, a number of influential friends, belonging to all the Leeds Circuits, breakfasted together. That gracious and delightful meeting was held under the roof of William Smith, Esq., Allerton Hall; whose residence thus became a sanctuary of Missionary offerings. About fifty gentlemen, and a few ladies, were present; not one of whom, it may be confidently said, failed to catch the sacred glow of the occasion. A hymn, most touchingly appropriate, was sung with much feeling:—

“Lift up your hearts to things above,” &c., &c. (P. 503.)

Then followed the reading of Psalms lxxii. and cxvi.; and solemn prayer was made, in which the review of benefits was coupled with expressions of fresh consecration to God. During these exercises, He who of old promised to “create upon every dwelling-place of Mount Zion,” and not “upon her assemblies” only, “a cloud and smoke by day, and the shining of a flaming fire by night,” deigned to fill that Christian home with His glorious presence. The Superintendent of Leeds First concisely stated the question, which many warm hearts were prompt to answer. There was no ceremonial of speaking: all was beautiful and domestic simplicity. The Chairman of the District, and one or two other Ministers, (including the members of the Deputation present,) said a few words; but the matter was left, in the main, to those resident and other lay friends whose souls were devising liberal things. With the addition of giving in a princely way, it was, indeed, a *love-feast*; the tone,—“I love the Lord, because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live.” “What shall I render unto the Lord for all His benefits toward me?” “Now

therefore, our God, we thank Thee, and praise Thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee. For we are strangers before Thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding.” (Psalm cxvi. 1, 2, 12; 1 Chron. xxix. 13—15.—The munificent host and his like-minded son commenced; Mr. Farmer, who had come to preside at the public meeting, followed in a manner worthy of all his own noble doings; and then succeeded others,—a list recalling names long honoured in this Methodist Riding, such as Burten, Ripley, Yewdall, &c., &c.:—whose worthy deeds, if not here detailed, will find suitable memorial in other pages, and receive at length, we trust, applauding recognition from Him whose “is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth” is His, both now and throughout all ages.

It is not for an humble individual to weigh the value of the respective exertions which have issued so encouragingly: still less, perhaps, to name the places to which Leeds may reasonably look for competition. Yet, can any man, of average power of observation, suppress the thought of such places, both in the north and the south of England? Let this zeal be emulated; and who can tell how amply the Missionary exchequer will be replenished?

“But,” some one will say, “these contributors are merchant-princes.”—Not so, in any considerable number. The list, on which an impartial eye falls at this moment, includes many who have offered most willingly, but in the spirit of sacrifice. While rendering just honour to those who have received from heaven both the power and the will to be *magnificent* in their givings, every accurate observer will claim for the majority, whose collective amounts grow into greatness, a meed of equal praise. Many of our towns are, it is certain, quite able to follow in the track opened at Leeds.

“But I do not like the mode which has been adopted.”—Will you accept the testimony of an observer, who had taken no retaining-fee to advocate these proceedings? Then, be assured, never were such sums contributed with more of Christian humility, gratitude, and cheerfulness. But if you dislike this

mode, will you think of another, and follow it up with an earnestness like that which Leeds has displayed?

"But the effort is a convulsive one, and not likely to be repeated."—Pause a little, cautious remonstrant. Rejoice with us in the good already done. *A calculation of future ability is not the rule of present duty and privilege.* But do not forget that this is not the first, nor the second, nor the third annual contribution by which Leeds has surprised the Methodist world. Year after year, since the first of these breakfast-meetings was held at the house of Mr. Thackray, (and held in circumstances which evoked

the demonstration of attachment and fidelity,) a noble offering has been laid on the same altar,—each surpassing the former.

To Methodists, to Christians of other names, to all who truly love God and man, this statement is commended by one who had the joy of being an eye-witness; who feels that the simplest record of what is in itself great, Christian, and animating, involves the most forcible of all appeals; and who desists, therefore, from any attempt to gild the fine gold, or to paint in earthly dyes, a scene which drew its beauty and brightness from heaven.

DEPARTURE OF MISSIONARIES.

THE Rev. James Edney and Mrs. Edney embarked from Plymouth, November 24th, on their return to Sierra-Leone.

Mrs. Meadows sailed for the Gambia at the same date, and by the same vessel, the "Candace."

The Rev. John Thomas with his family sailed for Hobart-Town, on his way to his former sphere of successful labour in the Friendly Islands, by the "Crystal Palace," Captain Linton, on Monday, December 18th.

The Committee gratefully acknowledge their obligations to John Lidgett, Esq., for liberally affording a cabin passage, free of expense, to Mr. Thomas and his family. Many prayers will be offered that the good ship, the "Crystal Palace," may make the voyage in safety, and that Mr. Thomas may be conducted with all due speed and convenience to his distant appointment.

ARRIVALS.

THE Rev. John Vercoe and Mrs. Vercoe arrived at Tongatabu, on May 21st.

The Rev. Robert Gilbert and Mrs. Gilbert arrived at Antigua, on November 3d.

The Rev. Aaron Edman arrived at Gibraltar, on November 4th.

The Rev. Richard Fletcher and Mrs. Fletcher, and the Rev. Edward D. Webb, arrived at Belize, Honduras, on November 6th.

DEATH.

THE Rev. George Peter Brown, Native Assistant Missionary, died at Cape-Coast, on Thursday, August 17th, happy in God.

THE amount of contributions and remittances announced on the Cover of the Notices this month is £5,774. 6s. 0d.

Remittances have also been received from the following Districts, the particulars of which are unavoidably deferred till next month.

	£.	s.	d.		£.	s.	d.
Macclesfield District	458	16	5	Bristol District	154	5	11
Kent District	120	3	0	Manchester and Bolton Dis-			
Second South Wales District	50	0	0	trict	50	0	0
Newcastle District	105	9	7	York District	195	6	2
Channel Islands District ...	28	16	4	Liverpool District	254	0	2
Bath District	50	0	0	Bedford and Northampton			
Lincoln District	528	0	0	District	145	1	6
Cornwall District	229	10	0	Sheffield District	39	19	11
Whitby and Darlington Dis-				Nottingham and Derby Dis-			
trict	287	0	0	trict	102	10	0
Halifax & Bradford District	47	0	0	Hull District	486	0	2
Devonport District.....	193	9	7	Carlisle District	94	8	3

**DONATIONS AND COLLECTIONS AT THE LEEDS DISTRICT
MISSIONARY ANNIVERSARY, 1854.**

Thomas Farmer, Esq.....	105	0	0	Mr. W. Petty, Do.	10	0	0
Mrs. Farmer	52	10	0	Mr. Walker Joy, Do.	10	0	0
Miss Farmer	26	5	0	Mr. Lomas Joy, Do.	10	0	0
Miss E. Farmer	26	5	0	Mr. D. Hellowell, Do.	10	10	0
W. Smith, Esq., <i>First Leeds</i>	105	0	0	A Young Friend, by Mr. C.			
G. Smith, Esq., Do.	105	0	0	Dove, Do.	10	0	0
Joshua Burton, Esq., Do. ...	105	0	0	Mr. Alderman Richardson,			
Mrs. Joshua Burton, Do. ...	105	0	0	Do.	5	0	0
John Burton, Esq., Do.	31	10	0	Mr. Waddington, Do. ...	5	5	0
Mr. Boothman, Do.	31	10	0	Mr. Waddington, jun., Do..	5	5	0
A Friend, by Mr. W. Smith,				Mr. Summerson, Do.	5	5	0
Do.	31	10	0	A Young Friend, in memory			
Mr. Bousfield, Do.	26	5	0	of Dr. Newton, Do.	5	0	0
Mr. S. Smith, Do.	21	0	0	Mr. B. Pollard, <i>Third Leeds</i>	2	2	0
Mr. B. R. Vickers, Do. ...	21	0	0	W. B. Holdsworth, Esq.,			
Mr. W. F. Smith, Do.	21	0	0	<i>Fourth Leeds</i>	20	0	0
Mr. Cooke, Do.	21	0	0	W. Pawson, Esq., <i>Bramley</i>			
Mr. Blackburn, Do.	10	10	0	<i>Circuit</i>	20	0	0
Miss Blackburn, Do.	2	10	0	A Lady, <i>Wakefield Circuit</i> ,			
Mr. Jeremiah Stead, Do. ...	10	10	0	by the Rev. T. Woolmer.	10	0	0
Miss Stead, Do.	2	10	0	J. Yewdall, Esq., <i>Wood-</i>			
A Father and Son, Do.	10	10	0	<i>house-Grove Circuit</i>	105	0	0
Mr. Hudson, Do.	10	10	0	Mrs. Yewdall, Do.	21	0	0
Mr. Burrell, Do.	5	0	0	T. Wade, Esq., <i>Selby</i>	5	0	0
A Thank Offering, Do.	5	0	0	Rev. F. J. Jobson, a Thank-			
Mr. Riley, Do.	5	0	0	Offering for the Mission-			
Rev. J. Roadhouse, Do. ...	2	2	0	ary spirit among the young			
Son of a deceased Mission-				of Methodism in Leeds ...	10	10	0
ary, Do.	0	10	0				
Mr. and Mrs. Ripley, <i>Second</i>				Sabbath Collections	137	9	4
<i>Leeds</i>	105	0	0	Donations and Collections at			
Mr. Thackray, Do.	31	10	0	the Public Meetings and			
Mr. Weston, Do.	21	0	0	the Breakfast	1583	13	9
Mr. H. Smith, Do.	21	0	0	Collection at the Sermon be-			
Mr. E. Joy, Do.	20	0	0	fore the Society	67	3	10
Mr. G. B. Pearson, Do. ...	15	15	0	Brunswick Bazaar	130	0	0
Mr. and Mrs. Holmes, Do. .	15	0	0				
Mrs. Musgrave, Do.	10	10	0	Messrs. Hargrave, <i>Kirkstall</i> .	50	0	0

WOLVERHAMPTON CIRCUIT.

Public Collection	71	15	4	Can-Lane.....	7	3	5
Presented at Public Meet-				Tettenhall-Wood	3	8	6
ing, by John Harley, Esq.	50	0	0	Collectors' Monthly amounts	16	9	10
Ditto, by Miss Thorneycroft	21	0	0	Missionary-Boxes	5	7	3
Anonymous, by Rev. J. Kirk	5	0	0				
Lanesfield	11	12	8				
Monmore-Green	4	13	0				
					196	10	0

Contributions to the Wesleyan Missionary Society, received by the General Treasurers, since our last announcement, up to the 14th of December, 1854, some of which are included in the District Remittances.

<i>Moneys received at the Mission-House.</i>		£.	s.	d.
Francis Riggall, Esq., <i>Clifton</i> , near Bristol (Annual)		50	0	0
A Debtor to the Wesleyan Missions, in the <i>Brecon Circuit</i>		30	0	0
Collected by Mr. Birch, <i>Tammerfors, Finland, Russia</i> , per Rev. Joseph Roberts, <i>Stockport</i>		10	10	0
A Thank-Offering to Almighty God for Family Mercies, from a Friend, <i>Brookborough, Ireland</i> , per Rev. R. Hamilton		10	0	0
Donation from W. H. H. R., <i>Ireland</i> , for the South African Mission, per Rev. S. Young, <i>Dublin</i>		6	0	0
E. L. Betts, Esq., by Thomas Farmer, Esq. (Annual)		5	5	0
A Thank-Offering by R. Dalkin, Esq., <i>Chester-le-Street, Durham</i>		5	0	0
H. Retrac, <i>Huntingdon</i>		5	0	0
William Bruce, Esq., of <i>Symbister</i>		5	0	0
Mrs. Bruce, <i>Ditto</i>		5	0	0
Junior Members, <i>Ditto</i>		12	0	0
B. W., per "Record" Newspaper Office		3	6	8
Mr. Batchelor, <i>Hornsey-Road</i>		2	2	0
Sale of Tea, by the Juvenile Members of Mr. Munday's Establishment, <i>Portsmouth</i>		1	2	6
Thomas Clark, Esq., <i>Walsworth</i>		1	1	0
Mr. T. Bennison, of <i>Hitchin</i> , per Rev. R. Maxwell		1	0	0
Mr. John Ballam, of <i>Ballyfarnon, Ireland</i> , for the Connemara Mission, per Rev. F. Morrow		1	0	0
<i>Ditto</i> , for the General Mission, per <i>Ditto</i>		1	0	0

FOR THE CHINA MISSION.

Francis Riggall, Esq. (Donation)	100	0	0
George Starr, Esq., <i>Halifax, Nova Scotia</i> (Currency)	50	0	0
In Remembrance of the devoted Missionary to Hong Kong, the late Rev. T. Hamberg, himself a Fruit of the Methodist Mission to Sweden	5	0	0
Donation from W. H. H. R., <i>Ireland</i> , per Rev. S. Young, <i>Dublin</i>	4	0	0
A Cornish Miner, First Donation	2	2	0
Lemuel Drew, Esq., <i>Petite Riviere, Nova Scotia</i> (Currency)	1	0	0
Mr. John Ballam, <i>Ballyfarnon, Ireland</i> , per Rev. F. Morrow	1	0	0

SHEFFIELD EAST CIRCUIT, (THIRD YEAR,) FOR CHINA.

Mr. Henry Bach	5	0	0
Mr. John Jones	1	0	0
Mr. Henry Russell	1	0	0
Mr. John Parkin, per Mrs. Wright	1	1	0
Mrs. John Parkin	1	0	0
Mr. and Mrs. Oakes	1	1	0
Mr. W. Parker, <i>Beauchief</i>	1	1	0
Mr. T. Newton, <i>Thorncliffe</i>	2	2	0
Mrs. Shepherd	1	0	0
Miss Shepherd	1	0	0
Mr. and Mrs. Twibell	1	1	0
Small Sums	3	11	6
		19	17 6

LEGACIES.

Thomas Nelson, Esq., <i>Cheetham-Hill, First Manchester Circuit</i> , £200, less Duty; Rev. Walter Hussey, Mr. James Hilton, and Mr. Charles Dean Leigh, Executors	180	0	0
Rev. John Reynolds, <i>Penzance</i> , Wesleyan Minister; Messrs. Robert Parr and Richard Hosking, Executors. Free of Duty	100	0	0

The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.]

[SOCIETY ORGANIZED, 1816.

FEBRUARY, 1855.

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THIRD SERIES. VOL. II.

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WESLEYAN MISSIONARY NOTICES, &c.

FEBRUARY, 1855.

FRANCE.

*Extract of a Letter from the Rev. Dr. Cook, dated Nismes,
December 27th, 1854.*

THE NEW POPISH DOCTRINE.

WE have nothing new here. By God's blessing, conversions continue in the Circuit. I have just heard of one on Christmas-day at Le Caylar. But that, thank God, is nothing new. But our Papist neighbours have got something new; for which they have been illuminating, burning squibs and crackers, and letting off rockets in abundance. It is a new article of faith,—that of the immaculate conception of the Madonna, —a new hinderance to the salvation of men; if it be true, as they say, that men will now be damned who doubt of its truth: a fine subject for joy, for professed disciples of Him who came not to destroy, but to save. A very instructive commentary, surely, on the proud motto of the Romish Church, *Semper eadem*.

The news of this creation of a new truth was sent from Rome to Paris by telegraph. Rome can profit, it appears, by the spirit of the age. If it was always a truth, it took more than eighteen centuries and a half to reach Rome from Jerusalem or Nazareth; but it reached Paris from Rome in the space of a few hours! proclaimed at Rome the 10th of this month, and the proclamation was known at Paris on the 11th.

What a number of heretics were made at Rome on the 10th of December! All the Roman Catholics who do not believe the immaculate conception of the Madonna became heretics on the day

and hour of the proclamation of the new dogma. The mother of harlots will probably lose something by this measure; but the esteem of honest and sensible men is not valued by her, neither is it so profitable as the favour of certain devotees. If this Roman audacity does not meet with one of those re-actions, which in two or three lustres deprive Rome of the conquests of as many centuries, she will gain in despotic power more than she will have lost in respect. She will strain a little more the chain which will be broken only at the time announced by the Prophets. She was almost Heathen already, she will become entirely so. The Madonna, (I scruple to call her the Virgin, this creature of Romish impiety is quite another being,) to whom an idolatrous worship is already paid, will, in fact, be, as one of the patrons of the new article of faith is said to have called her, "the fourth person in the Trinity!" and then Popery will have only as much of Christianity left as will enable her to be worse than Brahmanism or Buddhism, so far as determined rebellion against light, whose Divine origin is acknowledged, is worse than mere error and darkness, mere blindness and ignorance can be. But she must go forward. Evil men must grow worse and worse, till the angel from heaven shall proclaim her fall and ruin. May we keep clear of her sins, that we may never participate in her punishment!

NEW-ZEALAND.

THE following letter illustrates the helplessness in which even a fine race of people remain, till raised by the influence of the Gospel, which, beginning at the soul, elevates all the circumstances of man. When the New-Zealanders have been for a few more years enjoying Christian light, pestilence will not find them in such misery.

*Extract of a Letter from the Rev. George Buttle, dated Waipa,
July 31st, 1854.*

**FIRST APPEARANCE OF MEASLES
AMONG THE NATIVES.**

THE first case of measles that appeared, the poor people being entirely strangers to such disease, having never seen any thing of the kind before, were quite at a loss what to make of it. In great haste, and in evident alarm, they came for me, and were most urgent that I should see their invalid friends without delay. Arriving at the place, I found that they had done much as we might suppose would have been done in a case of leprosy among the Israelites. Although unacquainted with the nature of the complaint, but fearing the worst, and in order to keep clear of any contagion, they had removed the poor creatures affected away from the healthy to a hut by themselves, sufficiently far off; and it was amusing to see the very cautious distance at which they stood looking on, wondering, I have no doubt, if I should dare to go near them, and not a little surprised to see me venture to touch one of them. The little help we were able to afford, simple as it was, with the blessing of God, succeeded: the two sick natives got well, a slight impulse was given to our medical repute; then as the disorder spread, we were for some time literally besieged for medicine and other things.

I am not able to say how it was, whether the season of the year, and the kind of weather just then prevailing—it was very rainy, occasioning much wet and slop under feet—had any thing to do with it, but nearly all the after cases of measles, with few exceptions, were attended with diarrhoea in a very aggravated form. The sufferings of the people, whilst this was raging amongst them, would not be easily described; and their habits and modes of life seemed to go hand in hand with the disease in carrying them off. It was remarkable how soon some of them were dead after being seized.

One of the earliest victims to the fatal malady, was a servant of our own. Her sickness had commenced with the measles; but it had soon proceeded to a case of confirmed dysentery. About three o'clock on Sunday morning, May 20th, her friends who were attending her called me up, and on going into the kitchen I found the afflicted girl surrounded by her aged father and mother, and others of her sorrowing relations. Her agony at that time I shall never forget; but I cannot

describe it. She literally writhed with pain; and the cries to which she gave utterance—not absolutely groans, but so strongly indicative of the deep anguish of her feelings—were most affecting. I at once administered something which operated to allay her pain, but did her no further good; and the same day about twelve o'clock, at her own request, she was removed to her own village, a little distance off. She died early next morning.

While with us she had learned to read, and could read the Scriptures well; and attended a weekly class of females for Scripture reading, catechetical instruction, and prayer, conducted by Mrs. Buttle. In her moral conduct, she was one of the most prudent natives we have ever known; but with reference to matters of personal religious experience she was exceedingly close and diffident, rendering it next to impossible to ascertain what were her views and feelings on that all-important subject. During her illness I had frequently read to her and prayed with her. At the same time there was observable, on her part, an evident desire and striving to fancy herself not ill as she really was; so that Mrs. Buttle felt it necessary to undeceive her, telling her plainly we held her to be in a precarious state, and saw but little hope for her. She was told that Jesus Christ was willing, even in the last hour, to receive the coming, repenting sinner; and was urged to make application to him. Just before she was taken away, she sent for me out, when I had a last religious service with her; a circumstance affording me some hope that she had begun to think with seriousness about death, had taken the advice which had been given her, and would find mercy at His hands who saith, "Him that cometh to me, I will in no wise cast out."

For the reception of their produce, as maize, pumpkins, and other things, the natives build themselves a kind of small store, (*pata ka*), the floor being elevated from the ground six or seven feet, and resting upon four strong posts placed in the earth. Beneath the floor, in the spaces between the posts, small sticks are fixed horizontally and secured to them at the ends by means of a flax bandage; this is the frame-work. Then over the sticks a single coating of wheat-straw, or something equally frail and perishable, a room is formed; it may be eight feet

square, I should say, not more. A small aperture at one corner serves the double purpose of a doorway and a place of egress for the smoke. This is a house for a New-Zealander. "Man wants but little here below."

In one of these wretched hovels, I found Zechariah, his wife Elizabeth, and their three children. The father and the eldest child, a boy four or five years old, partially recovered from the measles; the mother and a little girl both ill of the dysentery, and in great pain, the latter crying piteously, as unable to account for her sufferings, as to do any thing to relieve them. A few feet distant from the mother, wrapped in a piece of dirty print, over which a native garment was thrown, an infant, to which she had just given birth, was lying, unconscious equally of the words, "Man is born to trouble," and of the surrounding miseries confirming their truth. Expressing sympathy with them, all that the poor woman said in reply was, "Had I only been afflicted, I could have borne it. It is my inability to do any thing that is my grief."

On the right hand and on the left similar sights met the eye. Only a few yards from the above scene, not in any house at all, but in the merest shed, all open in front, and on every side, but imperfectly screened from any inclemency of weather, lay the dead body of the mother of our servant deceased. After going away from the Station, as I have mentioned above, I think the first hearing we had of this old woman was, that she had followed her daughter into eternity. The grieving husband, aged and infirm, was lying by the side of the corpse, or rather, he had rolled himself on a lump; and, to procure a little warmth, had buried himself in the folds of a blanket.

While moving among these scenes of

poverty, distress, and death, I have read an awful lesson of my own responsibility to Him, whose providence and grace alone made a difference between my circumstances and theirs, and not any worthiness of mine.

"The varied forms of human woe
Excite our softest sympathy."

Indeed, his nature must be callous to a degree, and very unenviable, who could remain unmoved by some of the spectacles we have witnessed during this visitation.

Up to the time of the breaking out of the epidemic, our average Sabbath congregations had been good, sometimes excellent; but it has had the effect to damage them considerably. To such an extent has this been the case, that one week our chapel-doors were kept closed. The only way of doing the people any good, was visiting the families at their own homes. The attendance is again improving a little.

We had opened a day-school, and it was beginning to wear an interesting aspect; but, the measles breaking out among the children, every child was taken home by its parents.

We are only waiting till we can have a small house put up for the reception of the children, (the natives engaged in the work having been interrupted by the general sickness,) when we hope to commence again.

We thank God as a family; although we have not been permitted wholly to escape the afflictive dispensation, some of us having been at the point of death, we are again in health. We can say, "The Lord He is good; his mercy endureth for ever." And could we but see a deep and spiritual work of God among our people, and prosperity, the utmost desires of our hearts would be realized.

SOUTH AFRICA.

ALBANY.

Extract of a Letter from the Rev. William C. Holden, dated Somerset East, August 10th, 1854.

DESCRIPTION OF THE LOCALITY.

SOMERSET East, you are aware, is the district-town of the division of the colony bearing that name, having been made a district in 1825. The town is very prettily situated along the base of a majestic mountain, which forms part of a gigantic range, rising beyond Graaf

Reinet, including the small and large Zenuwbergen, and running eastward by Bruutjes-Hoogte, through the district of Somerset and Fort-Beaufort, when it includes the celebrated Water Kloof and Amatola Mountains, (the scenes of the most tragic exploits during the late war,) and so continues its course with slight breaks in Kaffirland Proper. The

town is well watered by a permanent stream issuing out of the mountain; but by being so near this lofty range, it is not so healthy as it would be at a greater distance, as the height of the mountain powerfully attracts the vapours, leaving it capped with clouds, whilst the base is clear and bright; but often producing a degree of humidity in the atmosphere injurious to health.

I am not aware what is the amount of population, but suppose there may be about six hundred white inhabitants, being nearly an equal number of English and Dutch, together with a large number of natives, both Fingoes and coloured.

SPIRITUAL CONDITION OF THE PLACE, AND MISSIONARY LABOURS.

There is a Dutch Reformed Minister, an Episcopalian Minister, a Missionary of the London Missionary Society, whose labours are devoted exclusively to the natives, and a Wesleyan Missionary; so that the spiritual interests of all classes are provided for.

This Circuit is the most extensive in South Africa, being the last along this line of country until you join the district of Beaufort West. My Circuit-rides to the westward are one hundred miles at least, besides long rides in other directions. The country through which these rides are performed is *karoo*, being short, shaggy bushes, which do not cover a quarter of the ground, the rest being bare sand mixed with red earth, the whole presenting a very barren and arid appearance. On a hot day it is exhausting work to ride ten or twelve hours beneath the fierce rays of a burning sun, over burning plains and through sightless *karoo*, forming a striking contrast to the grassy hills and crystal streams of Natal. But, strange to say, these apparently worthless deserts support tens of thousands of fine woolled sheep, which metamorphose stunted shaggy bush into fat mutton and fine fleece, making their proprietors wealthy men.

My labours in the town are confined

to two classes, English and Fingoe, who average a fair attendance of both in proportion to the population; there are about fifteen white church-members, and thirty Fingoes. The English cause has been in a dead state for some time; but we are now able to record a decided improvement, and the addition of some new members. The Fingoe Society has been in an encouraging state for some time. A few Sabbaths past, I admitted eight of these persons into church-fellowship by the ordinance of baptism. It was a solemn and profitable service, attended with strong subdued feelings and the shedding of many tears. Several others have also recently begun to meet in class, and the cry of the mourner has entered the ear of that God who delights to show mercy; the guilty have been pardoned; the captives have been liberated; the songs of deliverance have been sung; and the triumphs of the Gospel such as none could gainsay. In the country parts, also, gracious influences have attended both the English and native services; and we trust greater good may yet be accomplished.

It is gratifying to find that in the scattered parts of the Circuit, where the public ordinances are comparatively few and far between, the piety of our members is maintained, and the consistency of their religious profession preserved. But for the western division of the Circuit another Missionary is greatly needed, by whom Graaf Reinet might also be visited. The want of an efficient day-school is also severely felt; in this respect the rural population of this country is placed in very unfavourable circumstances, and the young grow up without that amount of education which in these days of rapid advancement is so desirable.

We see and feel very powerfully that a large increase of the converting grace of God is greatly needed. Pray for us, that the wilderness may become a fruitful field, and the fruitful field as the garden of the Lord!

BECHUANA COUNTRY.

Extract of a Letter from the Rev. Joseph D. M. Ludorf, dated Thaba 'Nehu, August 17th, 1854.

(Concluded from our December Number.)

It is encouraging to state that the Sabbath and day-schools have, with the exception of a few weeks during the harvest, been always numerously attend-

ed, and, we trust, not a few have been benefited thereby. Class and prayer-meetings, as well as other week-day services, continue to be attended by the

Divine influence. The Sabbath-day is for many a delight; and they pant for its blessings, like the hart after the water-brooks. The old place, where we are still obliged to hold the public worship of God until our new chapel is finished, is generally so crowded that one can scarcely breathe, besides those who, for want of room, sit outside,—and they are not a few. The good word of God has been regularly preached during the year, and the Christian ordinances administered. A few souls have been brought to God; five of whom I received, on July 16th last, by baptism in the name of the Triune God, as members of His church on earth; whilst others are still preparing by instructions, &c., for membership. *Soli Deo gloria.*

On April 29th last, it was the good pleasure of Him who counteth every hair of our head, to take from us a lovely little girl of two years and twenty days age. This is the *fifth* child we resign to the tomb during our pilgrimage in South Africa. Our hearts bleed; but

“Let me be still, and murmur not,
But breathe the prayer Divinely taught :—
“Thy will be done.”

MEMOIR OF A NATIVE TEACHER.

I shall close this communication with a short memoir of one of our Native Teachers, who died, since my last, of the yellow fever.

John Moguera was born far in the interior, at Chuenyane, “little monkey,” so called from a small species of the *opeastrumania* families, which abound in the mountainous region of which Chuenyane forms the principal peak, and which the late Rev. John Campbell in his travels called Kurechane (should be *Kua lichueneng*, “among the Monkeys”). There John’s parents lived prosperously as subjects of the Bahurutsi Chief Mokhatla, until first the bloody assaigais of the Mantatees, and then especially those of the Moselekatsi, that tiger of the desert, desolated those fertile regions; when many of its inhabitants were killed, many more enslaved, and a remnant scattered in all directions and among all tribes.

John and his parents were among the latter; when, in 1831, following their Chief Mokhatla, they settled in great destitution at Mosega, a place considerably to the south of Chuenyane. The following year the French Protestant Missionaries took up Mosega as a Mission-Station, and it is probable that then

and there John heard for the first time the sweet accents of the redeeming love of God our Saviour, from the lips of P. Lemue and S. Rolland. Nothing, however, is known of the effects of the Gospel produced upon his soul.

Few months only were the above witness of Christ allowed to stay among the Bahurutsi at Mosega; for they had to flee from the murderous designs of the Zulas, who spread terror and devastation wherever they put their feet, which are always swift to shed innocent blood. Thus the young plantation of peace was, with sorrow, abandoned. John, too, fled with his parents to the Bamacbu, or higher branch of the numerous Baralong tribes, whose smoky huts, at a great distance towards the south-west from Mosega, afforded them a shelter for a short time.

The writer of this, on a Missionary excursion, passed, in June, 1851, by Mosega. He found that place in possession of a Dutch farmer, who had erected a few substantial houses, cultivated extensive fields, and a fruitful garden. On inquiring after the remains of the old Mission-premises, he was shown a few ruins of brick-work, and a grave, containing the mortal frame of the wife of Mr. Wilson, who had laboured there subsequently, and had no better lot than the French brethren. It was deeply affecting. But to return.

The shelter which the Bamacbu afforded to our fugitives was of no long duration. The Griquas, who lived on the banks of the Orange and Vaal Rivers, had formerly the custom to visit periodically the Barolong, Bahurutsi, Baman-guatu, &c., countries, for hunting purposes or marauding expeditions. It was on one of the latter that John Moguera was carried away captive by a subject of Adam Kock; years of servitude were laid on his shoulders, till at last Gent Kock, the brother of the Griqua Chief, set John at liberty.

Glad, like a bird escaped out of the snares of the fowler, John crossed the Orange River and took service by a Dutchman in the Cape Colony. Having fulfilled his engagement, and gained a few heads of cattle, cloths, &c., John soon thought of returning to his *pays natal*, thinking he might perhaps find some of his relatives among the dispersed of his tribe, where he intended to spend the remainder of his days in the enjoyment of liberty and happiness. His way led him through Colesberg, where he learnt that his parents had been killed by the Griquas, which cir-

cumstance caused him to stay a few months in that colonial village. There his attention was soon attracted by the Sabbath-bell, and the church-going people; his curiosity drew him into several of the Divine services, with which he seemed to be pleased, without finding, however, that his soul was much profited thereby. At this time he also found a wife for himself. In 1840 or 1841, John settled down at Thaba 'Nchu. Now and then his face was seen among the attendants at the chapel. On finding that many of his fellow-Bechuanas were able "to make the book speak," the desire awoke in him to learn to read himself. In a short time he mastered the Sechuana books then within his reach, and took now the Dutch Bible in his hands, in order to read the whole of God's word. By this time the sword of the Spirit had wounded his conscience, and he was much affected by his own sinfulness and the coming wrath of God. He mourned and prayed, and his whole conversation showed that he was in good earnest to make peace with his offended Maker. He struggled hard, and had to wait some time, full of bitterness, before he was enabled to apprehend, by a lively faith, the free mercies of God, offered to his fallen soul in the Gospel of Jesus Christ. The blessed moment at last came when peace and joy in the Holy Ghost were sent into his heart. He was then baptized, together with his wife, who had also caught the flame, and passed through a similar process of godly sorrow, and experienced the saving power of God. She received the name of Catherine.

John went on his way rejoicing. For several years he made a steady progress in the knowledge and grace of our Lord Jesus Christ. He was now called to the office of a Class-Leader, which place he filled to the satisfaction of his Ministers up to the day of his death. He understood a good deal of the Dutch language, which acquisition fitted him to be an effectual translator, and in which capacity he was for many years the right hand of the writer's predecessors here. During the last two years of his life, he was on the Plan of our paid native agents, whose office it is to read the word of God to the Heathen, and to give short exhortations to the unmindful to attend to their eternal interests. But in this department John did not give full satisfaction. Still as a Christian he was sincere, as a Class-Leader he was faithful and very useful; and this is not a small praise for a native convert among

our deep and often double-dealing Bechuanas. He was a man of some decision; he had much good sense, and a readiness of argument in his animadversions on the Heathens, whose lying excuses he often effectually silenced, and he even stopped the Sabbath-breaking wheels of many so-called *Christe Menschen*, who travelled through the Station during the Divine service, to the great annoyance of both Preacher and hearers. He was a handy person, and could give a pull at any work; he built a substantial brick house for his family; he understood a little carpenter work, drove waggons, and made himself generally very useful on the Station.

His last illness was affecting. Having watched many sick-beds, he caught the infection of the yellow-fever. This worked some time in his system; but as he was always actively employed, a sort of natural energy kept the infection from spreading rapidly within his body. He took a little medicine, and thought a change of air, and a journey on foot, would do him good. I dissuaded him very strongly from going on foot; but he thought he knew his constitution better, and on he went to Bloem Fontein. On the road he was overtaken by a shower of hail and heavy rain; he exerted himself to reach the abode of some of his friends a few hours this side Bloem Fontein. He was thoroughly wet, and the fever had risen high. There he lay a few days, and as if he had had a strong presentiment of his near dissolution, he gave his friends no rest, except they conveyed him back into the bosom of his family. They put him on a horse; but, being so weak, he fell down on the other side of the saddle. At last they contrived some plan to fix him with cords. When he came to Thaba 'Nchu he was much exhausted, and from the heat of the sun his fever had increased. He took some physic, and next day he seemed a little better, and was able to speak. He said, "I do not know, but I feel very strange; as to my soul, God and his peace are with me, and my trust is in the Rock of my salvation." I prayed with him. For some days he seemed more and more to recover; one evening, however, his wife told me that his speech had suddenly failed; that his two children, and a friend of his, who lodged at his house, had all got the infection and were laid prostrate. I sent some medicine; but John could not swallow any. Early on the following morning I hastened to his abode; his look was distressing; he wished much to say something, but we

could not understand him; he pointed upwards, and folded his hands as if he prayed. I prayed with him, and spoke about Him who came to destroy sin and death; and that through faith in His blood he would be safe. I doubt whether he understood what I said then; his eye had a peculiar expression of deep suffering in the brain. An hour after I saw him again, and he was about the same. But not long after I was home, a woman opened the door and said: *O tsamaile!* "He is gone!" This message was so unexpected and so affecting for us, that a sort of involuntary trembling came over us. On coming to the spot, I could not but conclude that some blood-vessel must have broken in the brain. His poor sick children lay near him, raising their bewildered faces, and staring with inexpressible distress upon the corpse of their parent. Their widowed mother sat mute at his feet, as if petrified by the unexpected shock. All was solemn, and some thick drops trickled in silence from some worn faces.

His funeral was numerously attended. I preached from Matt. xxiv. 44: "Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh." Many were deeply moved on that occasion. In conclusion we sang the following hymn composed for the occasion:—

*Nya, si lelong, balekani,
Morimo o sa le teng;
Ki Rara oa likhutsane
Le Mothasi eo sa shueng;
Lo ikanye Motlameti,
Lo ka mo shuluhela,
Moni oa ballologari
O tla lo shumarcia!*

*Me rotle re kachuelela
Go tsegetsa tumelo;
Re nonohe go hillela
Kua motlengoa botselo;
Gona ga re sa khaogane
Kopanong e sa heleng;
Meeoa e tla a ruane
Re shuele mo Moraneng.*

*Go llogogotolo ena,
Mothu eo tsamaileng;
O latlole ki Morena
One nac keca tempeleng;
Ga a sa tlola a lela,
Ga o sa na botlukur,
Yena o tla itumela
Botlong yoa puluko.*

*Le mele o, o tla tsela,
Lela oa tlolologa;
Ka trempeta o tla lela
Me basheu ba tla choga;
Bangue ba tla ca botselong,
Ba apere tlologo;
Bangue ba tla ca motlong,
Ba yoe ki therego.*

TRANSLATION.

No, beloved, do not weep;
For our God does yet exist;
He is the Father of the orphans,
And our never-dying Helper;
You may trust in that Provider,
May rely upon His care;
He is the Guardian of the widows,
All your wants will He supply.

But we all, let us advance
In the keeping of our faith;
That we may be counted worthy
To enter into the city of life;
There is no more separation,
Reunion for evermore.
But, that our souls may find each other,
We must here die in the Lord.

O the happiness of him
Who safely has escaped!
He is taken away by the Lord
To be ever with Him in his temple;
Now he weeps no more for ever,
Nor has he any pains;
His joy is now exulting
In the fulness of salvation.

This body here shall also live,
However dishonoured by death;
For the trumpet sound shall call,
And the dead will rise.
Some shall go to everlasting life,
Clothed with glory celestial;
Some will go into the fire,
Devour'd with horrors infernal."

WESTERN AFRICA.

SIERRA-LEONE.

THE following encouraging letter from a Native Minister we print, with the few faults of language found in the manuscript, to afford the more exact index of the mental progress of Africans.

Extract of a Letter from the Rev. Joseph May, Native Minister, dated Wilberforce, October 2d, 1854.

It is with the greatest pleasure that I again embrace this opportunity of writing you a few lines,

I feel grateful to the Giver of all good that, since my arrival to my new sphere of labour, I have been able to attend to

my duties without any interruptions from sickness, or any other cause.

We have only but a few days ago finished the quarterly visitation of the classes in the Circuit; and I am happy to have it in my power to tell you of the measure of success with which it has pleased the great Head of the church to crown our feeble efforts.

Within the last three months, several persons have united with us in church-fellowship, so that during the quarter we have an additional increase of thirty full members and thirteen on trial over that of last quarter. Our increase is not in the classes alone; but I may also say, that the congregations at all our services in all our chapels are greatly improved. The means of grace are well attended. Our Sabbath and week-night prayer-meetings are seasons of great delight: in these we have witnessed several instances of genuine conversion, and of penitent sinners labouring under deep conviction on account of their sins.

I have just got our Prayer-Leaders' Plan printed from the Mission-press for the Circuit. Both our old and young men that are chosen, are humble, zealous, and persevering disciples of Jesus Christ, and think themselves greatly honoured to be appointed to the office of Prayer-Leaders, whereby they are made to instruct their fellow-sinners, and to exercise their powers of devotion to a greater extent than they hitherto have done. On the first week of the Plan one of the companies went to Lumley, a town four or five miles from Free-Town: they had prayer-meetings among the Kroo people by the sea-shore, when four of the penitents present professed to obtain pardon of their sins, by faith in the Redeemer's blood. Two or three days after Mr. Thomas Johnson, our School-master at Aberdeen, with his own company, conducted a lively prayer-meeting at Aberdeen, when, among the earnest seekers of salvation, sixteen souls were set at liberty, through faith in Jesus Christ. And yesterday, at our prayer-meeting at New-Town chapel, such was the delightful and blessed season, that a mere spectator, a member of the Established Church, was led publicly to glorify God on the conviction of her sins, and the conversion of her soul by the almighty power of God. Thus the Lord is carrying on his great work among us. To the people who have lately turned from their Heathenish customs and ignorance the Gospel has already proved itself to be "the power

of God unto salvation." The members in general are increasing in knowledge and practical godliness. Among those who recently joined the Society, is a promising young man, who, if he continues faithful to the grace of God received, will most probably be a useful man in the church of Christ. This young man was lately employed as seaman in one of Her Majesty's ships of war on the coast here: he had been for some years, and had accustomed himself to the usages of those "that go down to the sea in ships, that do their business in the great waters." In the early part of this year, the news of his death was falsely brought to his mother, a widow, who, hearing the sad news, instantly fell to the ground, and made great lamentation over him. A day or two after this, her sorrow was turned to joy by the announcement, that the report was false, that her beloved son was not dead, but alive, and expected to be here within a month or two, from the island of Ascension, or some other island, where the vessel to which he belonged left him, bound for England, not expecting to call at Sierra-Leone. This news she knew not how to believe, but earnestly prayed it might prove to be true. After waiting, with deep anxiety, for about a month, to her great comfort she realized the object of her hope,—her son arrived. The following passage of holy Scripture is a just description of her manners and feelings of joy on this occasion:—"And when she had found him, she called her friends and her neighbours together, saying, Rejoice with me, for I have found my son whom I had lost. For this my son was dead, and is alive again; he was lost, and is found; and they began to be merry." This was done for many days. This opportunity I embraced as a suitable season to bring before the mother and the relatives the goodness and mercy of God, and in particular to the son, who was abandoned to some distant island, where, had it not been for the interposition of a kind Providence, he might have been left to suffer and die. Being fully convinced of the mercy of God in his deliverance, he resolved at once to give himself to God. In order to do this fully and sincerely, he would also change his state of life. He then commenced building a house, after which he got married to a young woman, one of our Sunday scholars, who, with himself, are now pious members of our Society. He further resolves, by the grace of God, to effect the conversion of those in his mother's house,

So small is our chapel here, that it can only hold a few more than our school-children, without the members of Society, or the members without any room for our school-children; indeed, the chapel is far too small for the congregation to worship. It requires an

enlargement, re-flooring, and re-shingling. I have attended to the inside-work, which demanded the immediate repair of the floor, benches, &c.; towards the latter, our friend W. H. Pratt, Esq., has kindly offered us one hundred feet of board, value £15.

GAMBIA.

THE following letter will, we trust, lead many to pray both that the lives of the Missionaries may be preserved from the effects of the climate, and that in all discouragements they may be supported.

Extract of a Letter from the Rev. John Bridgart, dated Bathurst, November 16th, 1854.

I AM sorry to say Mr. Meadows is suffering from an attack of fever, which came on during Sunday, the 8th inst. The fever appears now to be subdued; but he is so exceedingly weak and low, that he cannot write to you himself.

I have myself been very unwell during the last four weeks, having been unable to attend to my preaching appointments during part of that time; but I thank God I am now much better, though still very weak.

The weather during the last five or six weeks has been intensely and unusually hot. Even the natives have complained of it, and some of them suffer from it. I attribute my illness to the great heat; but hope, as the cooler weather is now just at hand, that if it please God, I shall soon be strong and active again to labour in His service.

I think I have not yet informed you that we were obliged, after a few months' trial, to give up the school we opened at Cape St. Mary's last year. Our efforts to induce the Mandingoes to send their children were all in vain. Again and again they promised to send them, but always found some excuse for breaking their promises; until, at length, we found they had no real intention to send them, and merely made promises in order to remain friendly with us, in the hope of obtaining presents from us. The few children of liberated Africans who resided there, after attending the school a short time, removed with their

parents to another place. So, having no children to teach, we of course gave up the school.

We have lately lost, by death, a rather promising young man, Matthew Thompson, an African, who, I understand, has brought up and educated at Sierra-Leone, but came to reside at this place a few years ago. Since he came here he had always been a regular attendant at our public services, and, at length, he joined the Society, and, as far as we could judge, became truly converted. He was a very intelligent young man, had received a tolerable education, was very fond of reading and study, a very useful and diligent Sabbath-school Teacher; and we were hoping he would soon begin to preach, which would have been a great help to us, as we are much in need of Local Preachers. But it has pleased God to order otherwise. He was suddenly called away into the eternal world. His death was caused by a disease of the heart, of the existence of which, we believe, he was not aware. Happily for him, he was found ready when the summons came, and is now, we trust, in the paradise of God.

The work of God still goes on amongst us. The Societies are in a good state. Our congregations are large, and our schools well attended. May the great Head of the church be pleased to bless us yet more abundantly, and get Himself the glory, in the salvation of many, many souls!

WEST INDIES.

It has often of late been our lot deeply to sympathize with our beloved brethren labouring in different parts of the West Indies, under great and distressing trials; and still the call for such sympathy is, in many cases, painfully touching. It is therefore with especial

gratitude to the God of all grace that we find, in the letter of Mr. Ritchie, cause for sincere thanksgiving. This case ought to encourage us to pray, that, in other islands besides Nevis, such a blessing may be poured out as will more than compensate to the churches all their losses, and to afflicted individuals all their troubles.

Mr. Fraser's letter will be read with interest not less lively. That those whose spiritual life has all been connected with Jamaica should feel and plead as he does, is not only natural, but right. Nor would any rejoice more than the Committee to see every post in Jamaica promptly and fully manned. But their resources are bounded; and beyond that bound they cannot force them. No part of the human race, considering its numbers, has had anything like the same amount of money and life expended on it by this Society, as the population of the West Indies. To their cries those of nations a hundred-fold more numerous have, again and again, been postponed. And, so far from Christians in Jamaica, under their present difficulties, sinking into despondency, they may say to themselves that never in the history of Christ's church has any country had so much help from without toward evangelizing its people; and, after all that the Lord has thus done for it, shall He not be trusted to raise up all the agencies and means for perpetuating the work so hopefully begun?

NEVIS.

Extract of a Letter from the Rev. William Ritchie, dated Charlestown, December 11th, 1854.

YOUR West-India Missions, in several of the islands, have suffered very severely during the last year, from that awful scourge, the Asiatic cholera. This island, you are aware, was visited and decimated at the close of last and the beginning of the present year. We lost by deaths upwards of two hundred members of our Societies. Since then we have had cause for thankfulness; the work of God has revived in the Circuit, and full five hundred persons have sought and obtained admission into our churches. So that at the close of the year we hope to report a good increase, both numerically and financially. I expect we shall be quite independent of the Committee's funds. I must confess that I had my fears lest after the excitement had passed away a re-action would take place; these fears,

I am happy to say, have hitherto proved nearly groundless. Our congregations in all our chapels are still very large; the pews are all let, and the majority of our members appear to be much in earnest to obtain spiritual blessings.

Whilst I am writing, the cholera is raging with fearful virulence in St. Kitt's, about twelve miles distant from us. Between two and three thousand persons have already fallen victims to the fell destroyer,—death. So you see that, from our proximity to that island, we are in great danger of a second visitation. But we throw ourselves on Divine protection. May our heavenly Father remember us for good, and in mercy remove the pestilence from this island!

Myself and family at present are in good health.

ST. CHRISTOPHER'S.

Extract of a Letter from the Rev. James Cox, dated Sandy-Point, November 27th, 1854.

IT is my mournful task to inform you that the evil we have so long feared has, at length, come upon us. The Asiatic cholera appeared in Basseterre on Friday, the 3d instant. The number of its victims has been gradually increasing,

from day to day. The mortality reached, a few days ago, to one hundred and twenty or one hundred and thirty daily. It has now decreased to sixty or seventy in that vicinity. Soon after its first appearance, it broke out in the Old

Road, and other places, and many have been hurried into eternity. It is now in Sandy-Point, and our deaths, in this town and neighbourhood, are from eight to twelve daily.

I endeavoured to prepare our congregations for this fearful visitant, by urging them to secure suitable medicines in their houses, and instructing them in their proper use, according to the suggestions of the Board of Health; and, in many cases, the happiest results have followed. Taking the disease in its earliest stages, and applying vigorous remedies, great numbers of our people have been recovered, ere it ran into its second or third stage. But too many around us have taken no warning, and have been swept away into eternity, after a few hours' illness.

God has blessed this visitation of His rod. Many thoughtless, hardened sinners have been awakened, and our houses of prayer are crowded. I published, on Sunday, the banns of forty couples, most of whom have been long

living in disgraceful immorality. They are now "ashamed and confounded," and anxious to flee from the wrath to come.

My dear brethren in the ministry have been diligently labouring, in every way, to save the bodies and souls of the people. Mr. Waymouth, in Basseterre, from his medical knowledge, has been accepted as a Probationer by the Board of Health, and his efforts are successful in saving many.

I cannot give you exact statistics of our mortality; but, from all that I can learn, the total number cannot be much less than one thousand to this date.

My mind is kept in perfect peace, stayed upon God. I am incessantly employed in preparing and dispensing medicines to the poor and others, who could not otherwise procure them. The American spice-mixture has been of essential service. Excuse this hurried scrawl. I am obliged to write it by the aid of my lamp, before the break of day.

JAMAICA.

Extract of a Letter from the Rev. Edward Fraser, dated Duncan's, September 11th, 1854.

GREAT NEED OF MISSIONARIES.

I HAVE just returned from a visit to the St. Ann's Bay Station, recently bereaved of its Missionary, the late Rev. David Kerr, deceased. So much has the number of your Missionaries in this District been reduced, that not a Circuit retains a staff of more than one, except Kingston; and the supply for that place is short of the number which it fully employed for many years, and still requires. In some cases whole Circuits have been thrown together, in order that one Missionary might serve their united demands. And, therefore, it was impossible to supply the place of Mr. Kerr, and give a Minister to St. Ann's Bay Circuit, which in itself comprises three distinct Stations. All that the General Superintendent could do was to assign the direction of its work to the nearest Superintendent, the Rev. W. Hodgson, who had, previously, the large Circuit of Beechamville upon his hands, and to request the yielding of occasional service from each of several distant Stations.

It was under this arrangement that I came in for this appointment to St. Ann's Bay. That week was the season for several Auxiliary Missionary Anni-

versaries in and about the neighbourhood; which, I am happy to say, were all well attended, and sustained by improved liberalities. But what a forlorn and disconsolate aspect meets the eye around this St. Ann's Bay Circuit, whether one goes near the Mission-house, where is the afflicted family, or among the people of the Societies! "We thank you for coming to serve us!" "When do you think we shall get a stated ministry?" "Who will come and be our Pastor in the place of Father Kerr?" Such are among the anxious queries that meet the ear, and I must add, that affect the heart; for they are uttered by distress, and cannot as yet be answered by promise. As this case has, in addition to its own interests, a relationship to those of our general Mission in this island, I may venture to add a word to what has no doubt been said to the Committee about it by others.

The ranks of our Missionaries, thinned by removal to England and to heaven, have remained unfilled up for so long a time, that our hope of a supply from the Committee has lost its full assurance; and we pause between the recollections of two past years and an

unwillingness to admit the thought of entire abandonment. As an individual I can but utter my own view, leaving it to go for as much, or as little, as it may be worth. Many occurrences have combined, then, to fill my mind with apprehensions, such as a sight of the hand of doom stretched over this country might be supposed to produce. And, among all omens, this is not the least, namely, the rapid decline of European patronage and friendship, and the growing indifference of even Missionaries to approach our shores, or of Missionary Societies to send them. It would be too soon for me to develop fully thoughts which I would rather see stigmatized as fanciful, than substantiated by the event. But here is an occasion, the issue of which must relieve or deepen the uncomfortable impression. A Minister, a hardy son of Scotia, a man with Bible in his head, and sympathy in his heart, after serving our Mission in this island for thirty years, has suddenly ceased from his labours, and the anxious question lies in the balance,—Who will be sent to take his place? or who will come? Let not the Committee give place to the suppo-

sition that their beneficence has ceased to be appropriate in a quarter where its exercise has hitherto been marked by the deepest, the broadest, and most unquestionable sanction of God. And let it not be said that, because other Missionaries have fallen, there is no man willing to stand in the breach. It is true that we have had destructive visitations of late, and life has been lost by epidemic. But these, we have reason to hope, will prove to be occasional, and not periodical. Jamaica has great variety of climate, and perhaps the distress caused by the death of fellow-helpers will induce a greater caution in selecting places for the acclimating of those who may newly arrive. It might be felt, too, a favourable prestige for men to come in place of such as the late Messrs. Atkins and Kerr, who both lived and laboured long and usefully in this country. We speak of "losing life," but it is the language of this world's nonage. Life in such cases is laid out to the best advantage, having been put at the disposal of the ever-blessed One, who alone knew what would be its happiest issues.

BAHAMAS.

Extract of a Letter from the Rev. James T. Hartwell, dated Harbour Island, October 26th, 1854.

ON the 14th of June we laid the first stone of a new chapel at Spanish Wells, in presence of nearly the whole of the population of the island. Since that date the work has rapidly progressed, and the walls are now nearly finished. The male inhabitants of the place, as well white as black, have taken their turns to burn lime, get stone, and work as serving masons, altogether gratuitously. From this statement must, of course, be excepted the few professed followers of the Established Church.

The amount realized by the bazaar at Harbour Island is £67. 9s. 1d. We have also on foot a special subscription for the repairs of the Mission-house; so that it is hoped a considerable part of the bazaar-fund will be applied to the liquidation of the chapel-debt. The Mission-house has at length become a comfortable residence, and will soon be quite finished; and I hope, before the conclusion of the year, properly furnished.

I confess I look upon the spiritual condition of the Societies, as a whole, with any thing but complacency. The new members stand firm, but amongst the

elder ones the pruning-knife has been used pretty freely; and I rather fear that our annually-rendered statement will show a small decrease in members. Still, even this is one of the necessary stages in the way to prosperity.

I have lately opened a house for preaching at the eastern extremity of this settlement, in order to afford a better opportunity to the aged of hearing the word of God. And I am not without hope, that it may also be useful as a means of training Local Preachers, as we have a few promising young men. It is also contemplated to establish a branch Sunday-school in the same locality. All expenses, of course, to be locally defrayed.

I am happy to say, that the unchristian prejudice of caste is very rapidly diminishing among us, and the kindest feeling seems to exist between the two classes of which our congregations and Societies are composed.

We have had very stormy weather this autumn, and a vessel from this place was lost a short time ago, the Captain of which was one of our recent converts. We had hope in his end,

The impression will, I trust, prove favourable to our people. On Sunday morning last a large ship was discovered wrecked in the vicinity of this island. All hands were saved before our boat reached the place. But I was very sorry to witness a very unnecessary amount of Sabbath desecration. I felt it my duty to bear testimony against it, which will not, I hope, be without effect upon the people.

Limited as is the sphere of your Missionaries in these islands, the importance of their work is not, I begin to perceive, to be undervalued; for were it not that the minds of these wreckers were somewhat under the influence of religion, they would probably soon become monsters of crime, and the islands themselves dens of iniquity. I beg an interest in your prayers.

HAYTI.

Extract of a Letter from the Rev. Mark B. Bird, dated Port au Prince, December 8th, 1854.

SINCE my last, Mrs. Bird has been called to pass through deep personal suffering; and she is still in a state of great general debility. In addition to this, our youngest son, George Albert, after some four months' suffering, at last sunk under the weight of many sorrows. He died on the 31st of last month, at the age of near seventeen months. Thus it has pleased our heavenly Father to afflict us; but we know it is the Lord, and though He slay us, yet will we trust in Him.

Our great work in Hayti is, upon the whole, encouraging. At the Cape we may consider, with gratitude to God, that success has attended the labours of Mr. Eldin; several there having been added to the church during this year, and the prospects being still in every way cheering. At the other Stations, although nothing very remarkable can be said, yet we are by no means losing ground.

At Port au Prince, the whole year seems to have been crowded with painful and distressing trials of various sorts; but I am happy to say, that the shocks which the great cause of truth has received, have served to show, singularly, the soundness of its basis and stamina; for, after all the clouds and storms that have passed over us, our prospects are still encouraging, and we are even beginning to look up. It is true, the name of Christ, and that of Protestantism, have been grievously dishonoured by some who professed to walk with us at the beginning of this year; but their expulsion has shown to the world, that vice, once discovered amongst us, is soon confounded and expelled. This is, indeed, a painful and humiliating means of maintaining the honour and sanctity of so great and good a cause; but, nevertheless, the community in which we live in this country must be stricken with the fact, that, while in one church iniquity remains, although

doubtless disapproved, in the other it is not only disapproved, but absolutely rooted out.

With regard to our school at the capital, notwithstanding its very existence was threatened by the wickedness and immorality of some on whom we had relied principally, yet all has stood fast; and we are now urging our way, with prospects and hopes, most certainly more cheering and more encouraging than ever, in all respects. In a financial point of view, notwithstanding a frowning debt at the beginning of the year of upwards of 32,000 dollars currency, I am happy and thankful to say that but comparatively little of it will be left standing after the present month, and the buildings and land, which are the fruit of our toils, will be no small acquisition to our Mission property in this city.

The boarding-school, I am thankful to say, has kept up amidst the storm through which it has passed, and we are not without reason to hope that other children from other parts may come in next year.

Our primary day-school has greatly diminished, in consequence of the increased subscriptions which we have been inevitably necessitated to demand from the children.

Our superior day-school has prospered; notwithstanding, in this department, we are in contact with that part of the community which, in consequence of its superior intelligence, must be supposed to be attached to the Church of Rome, more or less from conviction, and, consequently, must be more or less unfavourable to an establishment so essentially Protestant. Still it is here where our prosperity in education begins to appear; and we see no reason, as yet, to suppose that it will not continue and increase.

Our yearly appeal to the public of

Port au Prince is now being made, and I am happy to say, that the subscriptions are greater than ever; yet, notwithstanding the individual sums are greater than last year, yet several have pleaded that they belong to a different Church, and therefore have declined subscribing. It was the foresight of such an event that has led to the change that has been made in the raising of the funds for the support of this establish-

ment, and which, I am happy to say, is likely to succeed. In fact, I cannot doubt but that Providence has mercifully directed us in this important branch of our work; so that we are confidently hoping, before very long, we shall be able to get a Master from Europe for our Institution, who shall be wholly devoted to the great and truly important work of education.

PROCEEDINGS OF OTHER SOCIETIES.

From the publications of the British and Foreign Bible Society we take the following most interesting detail of Missionary labour and Bible distribution in India.

From the Journal of the Rev. R. Bion, during a Journey through the east of Mymensing Zillah.

FROM here the country is new to me, and also a stranger to the Gospel, for no Missionary has passed this way.

Marnadi or Chunandee is a bazaar where we preached, and reasoned with about fifty Hindus, chiefly Mahajans and Brahmins. They were all ear to listen, and really wondered at the gracious words of our Saviour. We gave them books and tracts, and committed them in prayer to the Lord's care.

About two o'clock we put to at Bat-cherowpur; there being a market, we remained. From three o'clock till night, we were engaged in preaching the Gospel to hundreds of Hindus and Mussulmans; they listened with surprising attention.

July 31st, Sabbath-day.—After seven o'clock we arrived at a large bazaar called Ashutti; there we stopped this day. We preached in the rain to about a hundred people, chiefly Mahajans and shopkeepers. They listened extremely well and eagerly; and, though it rained, they were standing and hearing to the end. They expressed themselves much pleased, and much more so when we gave them some books.

From here all the way, as far as Mymensing, no Missionary has ever been: nor have the people in this large tract of country ever heard the Gospel, or ever seen a part of our Scriptures.

The whole day, even in the rain, people of all classes came to our boats for books, and sitting in the boat listened with much earnestness to the words read to them. We distributed many books. I held worship in my boat, at which about twelve people attended from this

village. This morning we entered a small creek, which leads to the interior of this country, and providentially this creek did not have water until the very day we arrived at its mouth. All is covered with huts; and the country being rather high, is inhabited by a wealthy class of Hindus and Mussulmans. Here is work for a Missionary! May the Lord warm our hearts and strengthen our hands!

A little further onward we put to at Cassergunj, a very large bazaar and place; here also we preached for some hours. There was no market, yet in half-an-hour a crowd of at least three hundred respectable people, and many Brahmins, assembled and listened a long time. No dispute, no opposition of any kind; but many seemed to be struck to the heart. One man tried to disturb us; but he was instantly silenced by an impatient shout from the people. I felt almost overpowered, and had to check my happy feelings during my address. I distributed a good many tracts and Scriptures, and promised here and at the former place to come soon again.

A blind man stood for a long time near me, begging very earnestly for a book. I told him he could not see, hence the book would be of no use to him. Upon this he said, "O, Sahib! I heard your words; do not refuse me a book of this Jesus Christ! I am blind, it is true, but" (now he began to weep) "I have a brother at home, who will read it to me." Upon this I gave him one into his hands; his face beamed with joy, and he went his way.

From this place we went on all through immense jungle, but inhabited. In the

evening we stopped near Gooroo-Charan. There was no bazaar; we stood before some huts, and sung a hymn. In less than five minutes, we had at least a hundred and fifty men, women, and children. We explained to them the way of salvation in as simple a way as possible. All listened, and many appeared touched to the heart. Rain drove us sooner into our boats than we wished. In the midst of the torrents of rain, many came running for books. I could not refuse them; their entreaties were of a peculiar kind. For every tract they received they were thankful, and rejoicing, wrapped it carefully in their cloth, and then went home. This day was an exciting and exhausting, but very happy and blessed, one. Had I only more books! This country seems to be white unto harvest! But, O, where are the labourers?

August 3d.—Passed some wide *jheels*, all like a sea to behold. Towards noon we put to at Cherang-bazar, or Raypur, where we stopped to-day. There were thousands of people collected at the Hât, for the sake of which we went half a day westward, and have to return the same way to meet our route. From twelve to two o'clock we were preaching in the sun to hundreds of Mussulmans and Hindus. I was obliged to go out of the bazaar to a meadow, on account of the hundreds of hearers. I stood on a Morah, and never witnessed such an eagerness to hear; nor do I say too much when I assert, that the crowd consisted of between six hundred and seven hundred people, thickly pressed together, listening all the while with perfect silence. It reminded me more of a Mission anniversary than a Hât; at least I felt as happy as at home on the anniversaries. The fight, cry, and entreaty for books, were here beyond all our wishes. We distributed many, but so much the more people came running to our boats. I stopped distribution, and removed the boat further onward. This was, however, no remedy; hundreds came running after me, and till night there was one continued cry for books. About six copies of the New Testament I gave to Brahmins. Three Brahmins, from a distant village, stood a long while before my boat; at last I asked them what they wanted. They, in a trembling

tone, said, "O Sahib, if your kindness will give us three only *one* book, we will be most happy, and read it together." I gave them a New Testament and some tracts. They were so glad, and expressed their regret that they could not remain and hear more about our Saviour; they went their way rejoicing. The same I could say of many more; but it would be tedious to write all. I asked almost every one from which village he came, and by this means I ascertained that, from twenty to thirty different villages, people took the Gospel to their homes.

A comforting sight!—In the evening it was a singular scene to see dozens of *dingis* passing near us, and in almost every one a Hindu or a Mussulman had a Gospel or a tract in his hands, one reading, another singing, and others listening to the contents of it. Even at nine o'clock at night a *dingi* with people came, who begged hard for a book. This was a hot, toilsome, but very blessed day; and I could wish some from other quarters could have witnessed all we had heard and seen! O Lord, arise and conquer!

7th. Sabbath-day.—We halted for the day. We spent some hours in the morning in the bazaar, and gladly accepted the offer of a Mahajan to sit in his house: for there was no possibility to stand or to walk in the bazaar on account of mud and water all over the place. Still at least two hundred people of all ranks crowded gradually around us; they had never heard anything of our Saviour, and paid a most serious attention. We distributed many tracts and books. Many came in *dingis* over the river, (where our boats were,) hearing and inquiring after the truth, and begged hard for books. In the evening we went again to another part of the bazaar, and had again some hundreds of Hindus and Mussulmans. They all heard with profound silence, and were evidently impressed with the truth.

It struck us all the way up, that the Mussulmans are peculiarly humble, and friendly, in religious subjects; and we felt it the more so, as many respectable followers of the false Prophet came in different places to our boat, and listened with untiring interest to us.

HOME PROCEEDINGS.

JUVENILE SOCIETIES—YORK.

It is plain that the lead which the York Juvenile Missionary Society has long taken is due chiefly to the systematic working of the simple

plan of Missionary boxes, and that by the personal attention, steadily maintained, of a few. At its last Anniversary, the Secretary produced a roll of immense length, containing a register of the name of each holder of a Missionary box, and the amount it contained. The number of boxes in use during the year had been 120. Of the holders of these, 2 had left York, 18 had done nothing, but had leave to retain the boxes another year, in hope of amendment, 11 were to be inquired after, and 89 were returned. Of these, one contained a single penny, one a penny farthing, and so on, up to £11.; the contents of the whole being £103. 16s. 5d. Of this sum £25. 9s. was in shillings, £5. 17s. 7d. in pence, £4. 19s. 11d. in halfpence, and 9s. 6½d. in farthings. There were even two half-farthings.

What has been done in York, might with ease be done elsewhere, in proportion to numbers. Nothing is needed but some individual to *steadily* superintend this one department.

A GIFT TO SUNDAY-SCHOOL LIBRARIES.

FINDING the valuable aid which SUNDAY-SCHOOLS are in many cases rendering to the Missions, the Committee, in token of their gratitude to their managers and scholars, as well as to encourage reading on Missionary subjects, have resolved to present to the Library of every Sunday-School in which Five Pounds or upwards have been raised during the year, either by Christmas Offering or regular contributions, a COPY OF MISS FARMER'S VALUABLE WORK, TONGA AND THE FRIENDLY ISLANDS, written for young people, which has just appeared. The beauty of the volume, as well as its most interesting and useful contents, will render it highly pleasing to our young friends; and we hope the step now taken by the Committee will give a stimulus to the establishment and improvement of Sunday-School Libraries. To save parties the trouble of needless application, we repeat that the offer is made only to Sunday-Schools which have a Library, and have raised for the Missions Five Pounds or upwards during the year. Applications to be made to the General Secretaries.

DAILY OFFERING.

WE would again call the attention of our friends to the Daily Offering. Some thousands of boxes have already been issued; but they might be multiplied, and ought to be multiplied a thousand fold. Some who would never have thought of a subscription so large as a guinea a year, have had the delight of finding that, at the year's end, their daily penny, which they never missed, had turned into £1. 10s. 5d. By this means, were it but diligently used, the resources for sending the Gospel to perishing sinners *might be doubled without conscious sacrifice on the part of any one.*

"AND ALL THE PEOPLE REJOICED, AND BROUGHT IN, AND CAST INTO THE CHEST. THUS DID THEY DAY BY DAY, AND GATHERED MONEY IN ABUNDANCE." (2 Chron. xxiv. 10, 11.)

THE amount of contributions and remittances announced on the Cover of the Notices this month is £7,037. 0s. 9d.

LEEDS DISTRICT.

	£.	s.	d.
Bramley	50	0	0
Male Juvenile.	30	0	0
Dewsbury.....	80	0	0
Pateley-Bridge	30	0	0
Pontefract.....	30	2	0
Fourth Leeds .	20	11	10
Ladies' Juvenile	43	18	5
Holbeck	31	8	9
Second Leeds .	29	11	2
Birstal	50	0	0
Thorner	17	18	2
Otley.....	30	4	10
Knaresborough ...	70	0	0
First Leeds ...	4	8	6
District	192	1	2
	710	4	10

MANCHESTER AND BOLTON DISTRICT.

First Manchester.....	169	0	9
Second Manchester	223	19	3
Fourth Manchester	20	0	0
Fifth Manchester	312	3	4
New Mills	10	0	0
Ashton	28	10	0
Oldham	40	0	0
Rochdale	37	10	4
Burnley	29	17	0
Haslingden ...	43	16	8
Colne.....	15	0	0
Leigh	20	0	0
Bolton.....	170	0	0
	1119	17	4

PORTSMOUTH DISTRICT.

Gosport.....	9	16	11
Poole.....	15	0	0
	24	16	11

CHANNEL ISLANDS DISTRICT.

	£.	s.	d.
Jersey (English)	24	9	5
Guernsey (French) ...	34	0	0
	58	9	5

WHITBY AND DARLINGTON DISTRICT.

Stockton	25	0	0
Stokesley	30	0	0
Darlington ...	20	4	9
	75	4	9

SHEFFIELD DISTRICT.

Sheffield, West	120	3	6
Ditto, East ...	57	0	4
Wath	50	0	0
Chesterfield ...	27	10	0
	254	13	10

SHETLAND ISLES DISTRICT.

District.....	25	10	0
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NEWCASTLE DISTRICT.

Durham	82	0	0
Wolsingham..	29	10	4
Sunderland ...	34	0	10
Blyth	13	15	3
North Shields.	39	19	1
	199	5	6

EDINBURGH AND ABERDEEN DISTRICT.

Dundee	15	0	0
Banff.....	6	0	0
Greenock	5	0	0
Stirling.....	3	0	0
Dunbar.....	1	18	6
	30	18	6

CORNWALL DISTRICT.

	£.	s.	d.
Helstone	103	17	3
St. Just	50	0	0
Hayle	38	0	0
Camborne.....	20	0	0
Tuckingmill...	10	0	0
Gwennap	23	0	0
St. Columb ...	17	17	0
	262	14	3

HALIFAX AND BRADFORD DISTRICT.

Halifax.....	60	0	0
Skipton.....	20	0	0
Keighley	16	5	8
Shipley	45	7	0
Bradford, West.....	200	8	1
Holmfirth.....	20	0	0
Grassington ...	19	17	0
	381	17	9

NORWICH AND LYNN DISTRICT.

Lowestoft.....	16	5	6
Bury St. Edmund's	26	0	0
New-Buckingham	30	0	0
Holt	8	4	7
Thetford	30	0	0
North Walsham.....	16	0	0
Bungay.....	31	6	0
	157	16	1

YORK DISTRICT.

York	100	0	0
Easingwold ...	105	0	0
Pocklington ...	45	0	0
Selby.....	60	0	0
Tadcaster	36	0	0
Thirsk	40	0	0
	386	0	0

Contributions to the Wesleyan Missionary Society, received by the General Treasurers, since our last announcement, up to the 15th of January, 1855.

<i>Moneys received at the Mission-House.</i>		£.	s.	d.
Mrs. Tunncliffe, <i>Mayfield-Hall, near Ashbourne, by Mr. J. Tomlinson</i>		50	0	0
Obadiah Wisdom, Esq., <i>Drogheda, Ireland, by the Rev. W. G. Campbell</i>		25	0	0
Mr. Thomas Benison, <i>Stevenage, Herts., by the Rev. R. Maxwell (Donation)</i>		20	0	0
Rev. W. M. Bunting and Family		12	12	0
Messrs. J. and J. Burrows, <i>Gomersal, Leeds</i>		10	10	0
The Rev. John Scott and Family		5	5	0
J. Wallis Alexander, Esq.		5	0	0
V. O. W.		5	0	0
The Rev. Dr. Bunting and Family		3	3	0
Thomas Dewsnap, Esq., <i>Stanley-Grove, Notting-Hill</i>		3	0	0
The Rev. John and Mrs. Thomas		2	2	0
Ditto, in Memory of the Absent One		1	1	0
A Thank-Offering for protection in danger		2	0	0
Messrs. Devitt and Moore, by Mr. S. Adams		1	1	0
Rev. Isaac Phenix, sen.		1	1	0
A Friend to Missions, by the Rev. W. J. Tweddle, <i>Cambridge</i>		1	0	0
Mrs. M. Dean, by the Rev. John Thomas ..		1	0	0
W. F. Satchell, Esq., B.A.		1	0	0
Mr. Head, <i>Ipswich, by the Rev. G. Blanchflower</i>		1	0	0

FOR THE CHINA MISSION.

A Friend, by the Rev. John Cope, <i>Frome</i>	10	0	0
A Family of Friends, by the Rev. Robert Newstead, <i>Bath</i>	5	5	0
Miss Elizabeth Newstead, <i>Ditto</i>	1	1	0
Henry Vizard, Esq., <i>Dursley, by the Rev. Dr. Beecham</i>	5	0	0
Anonymous, by the Rev. H. Oldfield, <i>Wigan Circuit</i>	5	0	0
G. D. Myers, Esq., <i>Islington (Donation)</i>	5	0	0

LEGACIES.

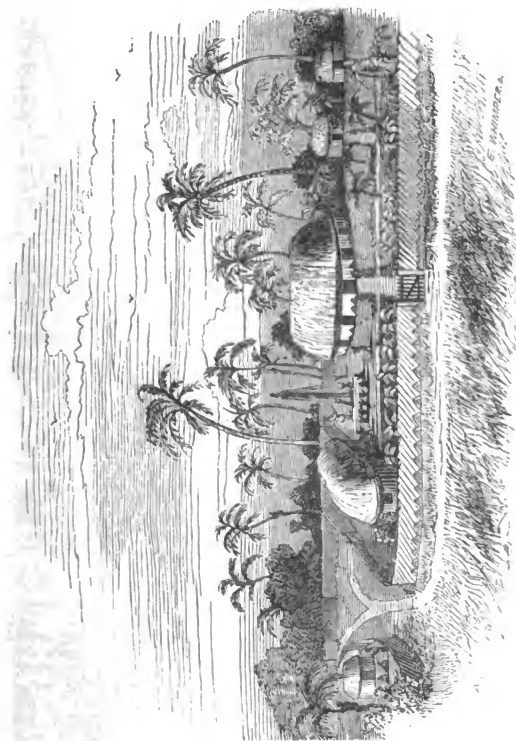
The late Miss Elizabeth Alsop, of <i>Baslow, Bakewell Circuit, with Interest</i>	24	3	0
The late Miss Harvey, (Annual,) less Income Tax	22	19	0

**** The cordial Thanks of the Committee are offered for various acceptable Presents to the Society; namely,—**

To Mr. Nuttall, Ripley, for a Package containing a quantity of Pinafores, &c.

The Rev. W. C. Holden, of Somerset, South Africa, acknowledges the following List of Articles sent by the Ladies connected with the Missionary Repository of the Fifth Manchester Circuit:—160 Printed Bags, 2 Flannel Petticoats, 12 Pin-cushions, 1 Scarlet Coat, 2 Frocks, 20 Children's Dresses, 140 Tape Needles, 1 Gross of Thimbles, 1 Jean Coat, 1 Gross of Sewing Cotton, 3 Pieces of Print, 6 Dozen Handkerchiefs, 6 Shirt Fronts, 3 Bonnets, 4 Hats, 4 Pairs of Socks, 1 Piece of unbleached Calico, 6 Chemises, 5 Aprons, 3 Wraps, 1 Wrap, 3 Coats for Men, 1 Netted Shawl, 18 Dozen of Hooks and Eyes, 1 Striped Piece, 1 Gross of Needle Cases, 6 Aprons, 3 Parasols, 3 Pockets, 13 Belts, 12 Ditto.

PAPERS
RELATIVE TO
THE WESLEYAN MISSIONS,
AND THE
STATE OF HEATHEN COUNTRIES.
(PUBLISHED QUARTERLY.)



WESLEYAN TRAINING SCHOOL AT NUKUALOFA.

TRAINING SCHOOL AT NUKUALOFA.

THE wood-cut gives a pleasing view of the Training School at Tonga, conducted by Mr. Amos, on the Glasgow and Westminster system. There is ample testimony in Lawry's Journals, in Young's "Southern World," and in Miss Farmer's recently published work for young people on "Tonga and the Friendly Islands," of the great value and usefulness of this institution. We wish all our readers could see Miss Farmer's beautiful and seasonable book. Meantime, we give an extract from her concluding chapter, as affording a summary of what has been accomplished by the blessing of God on the labours of the Missionaries for the last thirty years; and "what is left for us to desire in reference to Tonga." We are under the necessity of abridging the chapter towards the close, but give enough to make our readers desire to read the whole volume.

WE have seen what a thorough change has taken place in Tonga within the last thirty years; a change so great, that could one of those who visited the islands before the introduction of Christianity go there again, without hearing any thing of the events of intervening years, he would be tempted to doubt the evidence of his own eyes and ears.

The idols have been utterly abolished; the Sabbath is kept with a more strict observance than in our own land; polygamy is entirely given up; all parents are required to send their children to school; the people have a written language and books; eight thousand can read the Scriptures with more or less ability, and five thousand can write; Christian laws are enforced; and the land is divided among the people.

In the old days, a kind of feudal system prevailed. The lower orders could not call any thing they had their own. The great Chiefs could seize on whatever took their fancy belonging to their people. If one of them saw and coveted a bunch of bananas, he might take it; and he might even interfere with a man's more cherished things. His children were sometimes claimed, and instances have occurred in which he has been obliged to give up his wife to please his Chief. All this is changed. Each man has his own plot of ground, over which he is sole master. If a Chief fancies a bunch of bananas, and expresses his wish for it, the poor man may have the pleasure of conferring a favour; but should he refuse, the Chief dares not touch it. "He may cut his own bananas if he pleases, but not another man's." And so with more valuable possessions.

The consequence is that eight or ten times as much land is now cultivated as in the Heathen state of Tonga. People value and take pains with their own.

Though King George is an absolute

Monarch, appointing such Governors as he pleases, yet the people are not wholly without a voice in this matter. If a Governor is found guilty of immorality, they will not submit to his rule. They represent their case to the King, who searches into the truth of the charge, and, if proved to be correct, he deposes the Governor. The offender loses office, but retains his rank and family estate.

Much is admitted to be yet imperfect in this Christian State; but what has been done already fills our minds with wonder and adoring thankfulness. "Not by might, nor by power; but by my Spirit, saith the Lord."

This story would be incomplete, were I not to say a few words regarding the advantages that our own countrymen have received during their residence at Tonga, since the time that Missionary labour commenced there.

The Missionaries have been in the habit of holding one service on the Sabbath in English, for the benefit of their own families, any English residents, and such sailors as may happen to be on shore while their vessels are in the adjacent harbours. Many English sailors have been reformed, married native wives, obtained grants of land, and settled in the islands. Some most interesting stories might be told of the change wrought upon those whose conversion seemed to be most unlikely. G. P., a man-of-war's man, had served in fifty vessels. He was drunken, disorderly, reprobate, and had been so often punished, that his back bore lasting marks of suffering caused by sin. He had been many times shipwrecked, and often singularly preserved. It was from shipwreck that he escaped to the Friendly Isles. There he lived like a Heathen, first at Haabai, and then at Tonga. No words could properly paint this man's character and mode of life. At last, he heard God's word preached by

the Missionaries, and became a subject of Divine grace. He has now lived many years, rejoicing in God's favour; afflicted, but pious; witnessing to the truth of his conversion by a holy life and gracious conversation. When Mr. Thomas came over to England, four years ago, he sent a message to his friends in this country, who rejoice over his altered character.

An American was convinced of sin under Mr. Thomas's first English service at Vavau, in 1835; he went back to his own country, and there became a Preacher of the Gospel.

There is a little romance about another story related to me by Mr. Thomas. A ship's surgeon, unconverted and ungodly, stayed for a while at Tonga. There he fell in love with one of the island beauties, and made proposals of marriage to her. He was bound in honour to accompany his ship; but he promised if she would only wait for him, that he would return in three years' time, bringing a stock of medicines, and would then marry her, and settle in the country. All this came to pass. The Tongan lady waited, and, more wonderful to relate, the English gentleman remembered her and his promise, and returned. Some time after his marriage he became an assistant Missionary. His health has since failed.

Another surgeon was compelled, through sickness, to remain on the island. He was visited by the Missionaries; through these visits, and the reading of Wesley's Sermons, Divine light broke in upon his mind; he sought and found peace with God, and died in the faith of Christ. These are but a few instances out of many that are known to our Missionaries. In how many more may the bread cast upon the waters be found after many days!

What is left for us to desire in reference to Tonga? Chiefly, I think, openings for commerce, and an enlarged literature.

Some persons have called the Tonguese idle. But this is scarcely just. Their climate and their food are alike hindrances to severe and long-continued exertions; and then there has been no market for native produce, except that afforded by the residence of a very few Europeans, and the occasional call of ships. The few wants of the islanders themselves are readily met; but the sound of the mallet, from Monday morning to Saturday night, as the tapa-beaters (women) prepare the native cloth,—a cloth so frail in its texture, that a Chief's garment requires renewal every week,—speaks them an industrious people. Were there a larger demand for the products of their labour, there would be a larger supply. King George has lately paid a visit to Sydney; and it is hoped that this may lead to the

establishment of relations of commerce between that flourishing colony and the islands.

Mr. Thomas, too, returns to Tonga strongly impressed with the possibility of inducing the people to cultivate cotton with advantage. He has shown a specimen of native cotton to the President of the Chamber of Commerce, at Manchester, and has been told that it is superior to American, and equal to Egyptian, cotton, and that were it brought over to this country, the demand for it would be almost unlimited. Now, there are several uninhabited islands in these groups that might be converted into cotton plantations. It is easily planted. Deep holes must be made for yams; but to turn up the earth with a spade suffices for cotton planting, and children may be employed to gather it. And Mr. Thomas has reason to believe that arrangements may be made at Sydney for its purchase and transport to this country. Such a scheme, should it succeed, would tend to promote the industry and prosperity of the Tonguese.

Then, as to books. It is obvious that if the Friendly Islanders are to attain a higher civilization, a larger supply of these is needful. They are a people living apart from the world. Their little island homes are divided by the broad sea waves from all the old, highly-trained continental nations. The treasures of art and science are beyond their reach, except as they may be brought to their shores through the wonderful and mighty press. They are a reading people. The Missionaries have the key of knowledge; they can open and shut at pleasure, admitting only such books as are likely to subserve the best interests of their charge. Cannot something be done in the way of translating into Tonguese a few of our own standard works? Is there no lady, now living on the islands—none who has left but still loves the people, who will do for Tonga what Sarah Boardman, the second Mrs. Judson, did for Burnah? She was not a literary lady, according to the meaning that some attach to the words. She was a true woman—gentle, loving, active; a good housekeeper; the cheerful companion of her husband; her children's teacher and friend. Yet her heart so yearned over the Heathens around her, that, not contented with helping them simply by helping Dr. Judson, she felt that she must have her own hand in the work; and so, in the intervals of time that a busy domestic life allowed her, she sat down, and, page by page, translated the whole of John Bunyan's immortal dream. Her justly-admiring husband says:—"Her translation of the 'Pilgrim's Progress' into Burmese, is one of the best pieces of composi-

tion which we have yet published. Her translation of Mr. Boardman's 'Dying Father's Advice,' has become one of our standard tracts; and her hymns in Burmese, about twenty in number, are probably the best in our chapel hymn-book—a work which she was appointed by the Mission to edit. Besides these works, she published four volumes of 'Scripture Questions,' which are in constant use in our Sabbath-schools. It has been remarked that the translation of the 'Pilgrim's Progress' into an Eastern tongue, is a work worth living for, if it were one's only performance." Who will copy her example, and do a like diligent and pious work?

One object of Mr. Young's recent visit was to make an arrangement by which the Friendly Islands Mission shall be henceforth placed under the care of the Australian Conference. This arrangement does not sever our South Sea Missions from English Methodism; but it lessens their dependence, and leaves us free to devote more attention to the claims of the other parts of the world.

Though our own immediate work in Tonga is at an end, we know that the change that has passed upon her sons during the last thirty years, is a type of the change that the large islands and vast continents of our globe are yet waiting for. What have we done for New Guinea, and the Spice Islands? What for Japan, Thibet, Tartary, Persia? How inadequate is our supply of Missionaries in India and China! We have fringed Africa with a narrow and broken border of light; but what have we done for its dark and thickly peopled interior? And how few have turned their thoughts, and prayers, and speeches towards South America!

Have you seen Mr. Curnock's* large map of the world, coloured so as to show, at a glance, the comparative spread of true and false religions? The Pagan countries are as black as ink; those where Popery prevails, red; and so forth. Wherever a purer faith prevails, the spot is distinguished by bright gold colour. Mr. Curnock, some little time since, took his map to a certain shop, to be freshly done up. Calling a few days after to see how it was faring, the journeyman employed on it said, "It would look much better, Sir, if I might put a little more gilding on." "No, no, it will do as it is," said

Mr. Curnock. The man pressed his point. He was sure that more gilding would improve the map. Mr. Curnock explained the meaning of the various colours. The man started back, fixed his eyes on Mr. Curnock, and exclaimed, "And do you, Sir, expect to live to see all the world gilded?"

My dear young friend, cannot you and I "put a little more gilding on?" It is not a thing too great for us to aim at: it is not a thing too great for us to do. We may lead some soul to Christ, who shall one day be His messenger to the ends of the earth; we may speak a word to a stranger that shall never be forgotten; we may become subscribers to the Missionary Society; or, better still, collectors for it; we may take a Daily Offering Box, or a Christmas paper; we may listen at a Missionary Meeting, or read the story of success abroad, not only that our own zeal may be kept burning, but also to obtain the latest news for a contributor whose interest is waning, and who does "not know what is done with the money;" we may offer prayers in our closets at home that shall bring down "showers of blessing" on foreign fields, and cheer the drooping spirits of faithful Ministers.

It is impossible to say in how many ways we may aid the cause of Christ, if we only give ourselves freely and fully to God, and wait to know what He would have us to do.

This is an object worthy of being set before young people at their first entrance on life. If you elect and cleave to it, you will never know what "weariness of life" means. The "winter's night and summer's day" will be all too short; for you have a great work to do, and a little time to do it in.

"T is worth living for this, to administer bliss,
And salvation in Jesus's name."

One word, before we part, as to giving. I am sometimes afraid lest the views of the world on this subject should get in advance of the church's practice. Hear what one of the poets of the present day, a poet of this world, says on this subject:—

"The secret that doth make a flower a flower,
So frames it that to bloom is to be sweet,
And to receive to give. The flower can die,
But cannot change its nature; though the earth
Starve it, and the reluctant air defraud,—
No soil so sterile and no living lot
So poor but it hath somewhat still to spare
In bounteous odours. Charitable they
Who, be their having more or less, so have
That less is more than need, and more is less
Than the great heart's good will."

* The Rev. Nehemiah Curnock, now stationed at Leeds, whom Methodists may call their children's Preacher.

The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO
THE FOREIGN MISSIONS
UNDER THE DIRECTION OF
THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.]

[SOCIETY ORGANIZED, 1816.

MARCH, 1855.

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WESLEYAN MISSIONARY NOTICES, &c.

MARCH, 1855.

GIBRALTAR.

Extract of two Letters from the Rev. George Allon, dated Gibraltar, January 25th and 27th, 1855.

I INTENDED to have informed you much earlier of the results of my tour in Spain; but two things have hitherto prevented my doing so. Since the day of my return, our youngest child has been so ill that we despaired of her life, from one day to another, for twenty-eight days. There is now, however, a favourable change, for which we are most thankful to God. Then, at this season, many things connected with the Mission required my attention, particularly various returns for the Government, which I could not so well have devolved upon Mr. Edman. I trust that these circumstances will secure for me your indulgence for my apparent neglect in communicating with you.

My tour was by way of Malaga, Granada, Madrid, Seville, and Cadiz. At the four former places my mission was entirely successful. Every where I was received with frankness, and found not only a desire to possess the Scriptures, but also facilities for their distribution. One of the objects before me was to learn whether Spanish Scriptures, printed in England, could be passed through any port or ports of Spain on the payment of a fair duty. Another leading object was to make inquiries, chiefly in Barcelona, as to the possibility of printing an edition in that place.

I was obliged to proceed direct from Malaga to Madrid, remaining a few days in Granada on the way.

In Malaga I saw and heard things perfectly astounding as to the sentiments of the people towards the Papacy. I witnessed the Priests publicly cursed. In Granada, as celebrated for its Papal glories as for its ancient Moorish splendours, I found the greatest indifference to every thing Romish. Here God favoured my mission in a marked manner. I was enabled to open a communication, from which I derived great advantage immediately, and from which I expect still greater. I entered upon my work without an introduction to a single individual; but I obtained from this

place letters of introduction for several parts of Spain, and particularly Madrid, which were very valuable to me.

In Madrid, so far as I could judge, Popery, has never, within the last century, possessed either the position or power which it acquired in most of the provincial towns, and has maintained with so much tenacity. Every thing connected with the sacred edifices, both architecturally and artistically, and with the *status* and influence of the priesthood, indicates an indifference truly surprising. Churches have even of late years been appropriated for Government and public purposes, or pulled down, (not, however, to be rebuilt in another locality,) to widen a thoroughfare or adorn a square; and this, with no more regard to the sacred character and use of the building, than if it were a common dwelling. The proportion of existing accommodation to the population is so small, that it would scarcely be credited if I were to state it approximately. But even this accommodation is excessive in relation to the religious habits and dispositions of the people. I cannot conceive that Europe any where else presents such a spectacle—a large metropolis nominally Roman Catholic, but the vast majority of whose population neither cherish nor manifest any respect whatever for the religious ceremonies, assumed authority, spiritual and temporal, and the traditional priestly pretensions and claims of the Papacy. Again and again, among different classes and in different grades of society, I heard the adjunct “Roman” pronounced with bitterness or with derision. The conviction is deepening and spreading widely, that the nation will enjoy neither liberty nor peace, until the connexion with Rome and its Pope is broken.

The views of the more enlightened classes on the subject of the morality and religion of the nation impressed me profoundly. These classes generally have a painful sense of their utter destitution in both these respects. Their feelings are expressed in a wail at the

moral wretchedness and religious degradation to which they have been reduced. Their state is accurately described in the language of one of the Prophets of Israel: "We wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon-day as in the night." So true it is, "where there is no vision, the people perish."

In Madrid, my mission, as it related to the printing of the Scriptures, was successful beyond any thing that could have been expected.

Throughout my tour I availed myself of every suitable opportunity for conversing with those whom I met, or with whom I travelled, on the subject of religion; and I trust that, in many instances, I was enabled to correct misapprehensions on so vital a subject. On several occasions I was privileged to read and explain a chapter of the New Testament to a few persons, and lead them in prayer to God. In Madrid particularly, I endeavoured to do all I could as a Minister of the Gospel of Christ. I spent three Sabbaths in the capital, and on each I preached to a number of English residents. Some of them had not united in any public act of religious worship for twenty years. On two Sabbath evenings I conducted Divine worship in Spanish. The Spaniards present were greatly surprised at the simplicity of the Protestant form of worship; and I had good reason to believe that they were much affected, and profited as well by the devotional exercises, as by the exposition of Divine truth to which they listened. You will judge of the character of the truths proclaimed to them from the texts selected. The first was, "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." The second was, "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." On a week evening I met a small company of sixteen Spaniards, and read and explained to them 1 Peter i. Our service was begun and ended with prayer. On another evening I administered the two sacraments of the church.

You will be pleased to learn that I heard frequently, and most favourably,

of the Mission under Mr. Rule, in Cadiz. Though its existence was not long, yet it has exerted a wide and powerful influence.

In expressing an opinion on the present opening for evangelical labour, and the prospects of success, I feel the importance of calmness of judgment. An enthusiast would see nothing, in the state of opinion on the subject of Popery and its priesthood, but most certain promise of instant and very extensive adoption of the Gospel. Such are not the hopes which I can venture to indulge myself, or hold out to you. It is undoubted that the nation is not now generally Roman Catholic. It never will be again. There are such principles in operation, that it is morally impossible that, in the convictions and feelings of large masses of the people, there should ever be a reaction in favour of the Papacy. But the tendencies of public thought are alarming: latitudinarianism, infidelity, and politico-religious socialism, have all their disciples. Yet there are circumstances which afford some ground of hope. One of these is, the consciousness of total religious destitution, and the frenzy which such consciousness has very extensively produced, to which I adverted in my former letter. Another is, the unprecedented desire to know something of other systems of religion, and the anxiety to examine the authorised formularies of devotion and doctrine of Protestant churches. And, above all, the desire manifested for the Scriptures.

My own opinion, after much reflection, on what I have seen and heard is, that, although things are at present in too uncertain a state to justify the establishment of a Mission with its usual appendages, yet that very much may be done by active and prudent evangelists, as well as by means of the press, and otherwise, for the advancement of the "truth as it is in Jesus." Whatever the agency, Madrid should be the centre. There would be one drawback, however, and that a very serious one, for any institution,—Madrid is a most expensive place for a residence.

I have yet omitted to mention, that I met with Don Pascual Marin, and I believe he continues faithful to the convictions which have subjected him to so many long years of persecution.

During my tour I was several times in the midst of cholera; but God graciously preserved me, and permitted me to return to my home in safety.

CHINA.

*Extract of a Letter from the Rev. Josiah Cox, dated Canton,
December 8th, 1854.*

I HAVE only to repeat what has been my former report; namely, that I am studying the language. My circumstances have been very favourable to earnest application, and my improvement has been more satisfactory, during the last few months, than ever before. We have made it our first object to acquire the ability for intelligible conversation with the people; and, thinking this accomplished, I am about to take up some classical writings, and give them a careful study.

The difficulty of securing healthful out-door exercise in Canton, combined with the necessary confinement for our studies, wears down our strength, and necessitates great carefulness in conserving our health. We have now cold and bracing December weather; and, by the good blessing of our God, every member of the Mission is well.

The disturbances of which we have before informed you, have increased. Robber bands have spread over the whole province; throughout its whole extent, excepting in the provincial capital, Canton, there is the desolation and misery of pillage and murder. A month ago we were told that the bands encamped against our northern walls had been driven back. Troops were dispatched to retake a great manufacturing city, distant twelve miles from this, and some persons entertained hopes that these constant outbreaks might receive at least a check; but the troops have sustained a severe defeat. The robbers are still encamped within a few miles to the north gate; and a fleet of pirate junks have come up from the outer

waters, and occupy an arm of the river only an hour's row from this. Almost daily there is a sort of skirmishing between the troops and thieves, which keeps the foreign community in constant suspense, but without any immediate results of importance. The lawless freebooters, however, are gradually gathering numbers and strength about Canton; and the opinion prevails, that an attack may be expected on our south side, which will seriously endanger the property of our mercantile residents. I believe a fuller acquaintance with the respective forces and localities of the combatants, and of Chinese tactics, would greatly modify these apprehensions, and the statements made by our local journals. It is almost impossible, however, to give any thing better than conjecture as to our prospects; and all statements should be received with the greatest caution.

I heard last evening that formal application had been made to His Excellency Sir John Bowring, for the assistance of our troops, and that a similar application had been made to the American authorities; but of the nature of this application, and the decision upon it, you must hear at a future date. The Chinese new year may bring the crisis; and, as an individual and Missionary, I feel "my strength is to sit still."

You will receive by this mail our District Minutes, and full information as to the affairs of our Mission.

I am unexpectedly driven to the haste of a short time before the departure of mail, and must apologize for so hurried a note.

FEEJEE.

THE British and Foreign Bible Society has added to its many acts of liberality to our Missions, by a resolution to print, when Mr. Calvert shall arrive in England, Bibles and Testaments for the Feejeans. The value of this great boon is increased by the kind and cheerful manner in which it was granted. Immediately on receiving a copy of Mr. Calvert's letter, given below, the noble-minded Committee came to the resolution we have stated, for which they deserve the lively gratitude of every friend of Feejee in this country, of every Missionary, and, above all, of the poor natives of that dismal, but now hopeful, land.

The letters we now print, though possessed of lively interest, will show

that prayer and labour on behalf of Feejee must not be relaxed. The great work which the Lord has wrought is only beginning; and lest we should forget this, it is well that Mr. Waterhouse should again bring before us the condition of the majority of the people. If he justly feels as he does regarding Feejee, for the population of which *comparatively* so much labour has been expended; what must they feel who stand in such countries as India and China, for the millions of which comparatively so little has been done? One suburb of the Indian capital would people all Feejee. TURN WHERE WE MAY, OUR WORK IS BUT BEGINNING. Yet for firstfruits let the Lord's holy name be blessed!

Extract of a Letter from the Rev. James Calvert, dated Feejee, August 10th, 1854.

THE 4,800 copies of the New Testament, printed and bound by the Bible Society, have just been received. They will greatly help us in our arduous work. These, with the remaining part of the edition we last year printed, and which we have not been able to get bound fast enough to meet the pressing demand, will be an admirable supply for some time to come.

We are now anxious about the Old Testament, which, you are aware, is already translated. Mr. Hazlewood is employed in revising it. He has now forwarded to us Genesis and the Psalms, * which we purpose printing immediately, as the people are very anxious to increase their knowledge of the sacred Scriptures.

To print the whole of the Old Testament here is felt to be *totally impracticable*. If we could get an adequate supply of paper from you and the Bible Society, and could possibly get the work done, several years would expire before the work could be effected. Then the binding would be next to impossible, as it would be in three volumes, and parts circulated could not be got together for binding. The Tonga Old Testament has been printing for upwards of twenty years, and is not yet completed. The *expense*, also, would be immensely great. The New Testament, printed and bound here, we cannot complete for less than about 6s. each copy; while the cost of the edition printed and bound by the Bible Society is only 1s. 3d. each.

We doubt not but the Bible Society, so liberal and kind hitherto, would help us in this important undertaking. The brethren have, therefore, requested me to take the Old Testament to England

in 1856, and pass it through the press. This they see is the only easy, cheap, and practicable way; and the whole of God's book will then be placed in the hands of those who are eager for the word of life.

I do not wish to return to England; but have consented, in order to gain this advantage to the Feejee Mission.

We beg you will, as early as possible, apply to the Bible Society, and ascertain whether they are willing to do this great work for Feejee,—carrying on what they have so nobly commenced by their contributions of money and paper for the New Testament, and now by a large and excellent edition, materially improved by the Rev. T. W. Meller and Mrs. Hunt.

We should need, at least, 5,000 copies. I suppose we have already 4,000 persons who can read the Scriptures, and the number is daily and rapidly increasing.

By the time these are completed, Feejee will need more Testaments. We are now looking through the revised edition, of which we printed 3,000 copies. Mr. Meller informs us that he has some suggestions to make, which will doubtless be valuable. The important alterations he made, with Mrs. Hunt's sanction, in the first edition, where they have not been made in our own revision, we shall mark. We hope that 10,000 of the New Testament will be effected at the same time. We cannot possibly print and bind so cheap and well in Feejee as in England.

I beg an early reply, to meet me on my arrival in Sydney, as I shall be somewhat anxious on this subject.

Extract of a Letter from the Rev. Samuel Waterhouse, dated Nandy, July 2d, 1854.

I HAVE to acknowledge the receipt of a letter, dated September 28th, 1852. Coming as it did in a season of domestic affliction, when the evil passions o

wicked men were raging around us, it tended to cheer our spirits, and chase away our sadness.

Allow me gratefully to recognise the interest which you take in us as labourers in the Mission-field, and more especially to thank the Rev. George Osborn for that kind mention which he makes of the "peculiar interest and affection" with which you regard us as the sons of our "honoured father." The wise and paternal counsels contained in that letter were most suitable to my condition; they reminded me of my responsibility, and led me, I trust, to a fuller consecration of myself to my great Master. The breathing forth of prayer with which that letter closed, was as balm to a drooping spirit.

I feel a peculiar difficulty in attempting to narrate the occurrences which surround us, as those who have been longer in the field will doubtless inform you of them.

Having paid attention to the language in New-Zealand, I was, upon arrival, enabled to converse a little with the natives, and to engage in prayer. In a few weeks I ventured upon an exhortation, and in about six months was enabled to get through the various departments of our Missionary work.

The intense and oppressive heat has been a great trial; but we are now in some measure seasoned. Mrs. Waterhouse has had several attacks of dysentery, and other diseases; but is now, through Divine goodness, in the enjoyment of moderate health, although far from strong. I have had to pass through those ailments which must be expected as the consequence of a change of climate; but no serious illness has been permitted to lay me aside. Once, indeed, a gracious Providence preserved me from a watery grave. Returning in the boat from a neighbouring town, disheartened by my want of success in not being able to procure for burial a human body that was then cooking in the oven, night overtook us. The boat was small—the wind and sea high—darkness surrounded us—when an imprudent movement upon the part of some of the natives, brought the boat so suddenly up into the wind, that the steer oar, which I was holding, carried me overboard. Providentially I was enabled to grasp the gunwale of the boat, and sustain myself by it, whilst I directed the natives, who were filled with confusion, to lower the sail. But for this, the issue might have been fatal, as the boat was running at

her utmost speed, and the night was very dark.

By the grace of God, I feel an increasing interest in the poor degraded hosts around us. But were flesh and blood to dictate, they would lead me away from these horrid scenes of darkness, and cruelty, and blood which so often cross our path. No other motives than those proceeding from the love of Christ would induce us to bear those sacrifices which we have to make. It is with gratitude that, looking back upon our labours, my worthy Superintendent, Mr. Malvern, and myself recognise the Divine blessing upon our labours in the various departments.

We need much patience; and repeated, and continued, and prolonged effort is essential, ere the deep darkness resting upon the Heathen mind will be dispersed.

Two objects have presented themselves with peculiar prominence to my mind—the one is, the mighty power of the blessed Gospel,—no case being too desperate for its saving energy;—the other, the truthfulness of that inspired declaration, that "*the tender mercies of the wicked are CRUEL.*"

The present state of Feejee is deplorable in the extreme,—it is overrun with war. The labourers are too few for this extensive field. The great mass of Feejeans are at this moment cannibals, murderers, delighting in blood and cruelty. Thousands upon thousands have never seen a Missionary, and never heard the name of that Saviour whom the Missionary proclaims. And, unless some additional agency is at once brought into action, I fear that the great body of the present generation will pass into eternity unenlightened and unsaved. But do not suppose that I reflect upon what has been done. No! the Gospel in Feejee has most emphatically triumphed. It has laid hold upon the darkest specimens of depravity, and pollution, and sin, and by its saving and transforming energy presented them before the eternal throne fitted to join the hosts of heaven, and mingle with the saints in light. It has extended to such a range as to engage all the energies of the present staff of labourers; and your Mission has clearly proved, in commercial language, a safe and profitable speculation. God has, indeed, owned and blessed to a remarkable extent the labours of Feejeean Missionaries. But still, this does not change the fact, that the great mass of Feejee is uninfluenced by the Gospel. "The harvest is great, but the labourers are few."

Allow me to refer to a few incidents which I do not, knowingly, exaggerate, most of which have passed under my immediate notice, and which illustrate the actual condition of Feejee.

Strangling of widows has engaged our frequent attention, and called forth our utmost energies. Six or eight women have been directly saved from this inhuman practice by our interposition, and several others indirectly and principally by the influence of what we have done. Some of these have subsequently *lotued*. These scenes require no ordinary promptitude and sacrifice. We have to adopt the Feejeean national custom of presenting property when requesting a favour; and hitherto each life has involved the expense of about £1.

But sometimes our interference is prevented, and sometimes it is spurned and ineffectual. A few months ago, a man died in a Heathen town within a mile of ours. Mr. Malvern and I at once hastened to the abode of death; but the people, fearing our arrival, and having heard of our success in other quarters, had already strangled the widow. We entered the house: there were the husband and wife both sleeping in death. We examined the woman's body; but the last spark of life was extinguished. Ah! and there stood the son of those now dead, who with fiendish expression lifted up his hands, and told us that by those hands that mother died! "Ah!" was our language, "this is seen in heaven; this will not be forgotten in heaven; its punishment will follow." A few weeks afterwards I stood by an open grave, in that town. I had gone in pursuit of the widow of a young man brought home a corpse from war. Her friends had consigned her to our care, and she had escaped from us. I stood by the open grave, that I might witness the ceremony of a Heathen burial; the corpse was brought out shrouded in mats; a bullet had pierced the brain. I looked upon the dead, I recognised the features, it was the matricide! "Ah!" I exclaimed, as the corpse was laid in its last resting-place, "did we not speak the truth when we said, 'His sin was seen in heaven; it was written in heaven; its punishment would follow?'"

Several women have, in spite of our efforts, been strangled; and wherever there is a son, he is chosen to be the principal agent in the murder of his mother. Within my own knowledge, a father has, with his own hands, suffocated (by choking or gagging) his own daughter who was sick. One day,

standing by the corpse of a warrior, painted and blackened as if for war, the club laying by his side, I turned round to his brother, and inquired the cause of death. The reply from that brother was, "He was very ill, and so I suffocated him."

Infanticide is written on another page of Feejeean life. I wish to confine my illustrations as much as possible to cases that bear directly upon the point, and that have passed under the immediate notice of myself, or other Missionaries, or credible informants. Nothing do I state on mere rumour. A woman brought me a child who, from want of proper treatment, was nearly dead. I undertook to prescribe for it, if the mother would reside for a time in the house of one of my servants, so that I might see that it met with proper attention. My treatment was successful; the disease was subdued, the child could again run about, talk, and eat, in a day or two the mother could have returned to her friends; but maternal patience was exhausted, and one night she suffocated it. A man was informed that his wife had given birth to a daughter. Hearing of its sex, he at once directed it to be strangled. Again: a female child was spared for several months, its death was then resolved upon by the parents. They dug a deep hole in the centre of the earthen floor of their house,—the father flung into this grave his helpless and innocent babe. He then cast some heavy stones with violence upon it, and filled up the grave with earth. These inhuman parents still occupy that house. They daily tread over the decaying remains of their murdered child! Such is Feejee in the present day.

Cannibalism is still the rule, and not the exception, in Feejee. The young are taught to eat human flesh, in order that they may become brave. I have not yet met with a single male adult among our members here, who has not eaten human flesh. Looking over my journal, I see notices of bodies being cooked and eaten every two or three weeks in our own neighbourhood. Human bodies have been lately brought to a town within three miles of us, (conveyed, in fact, right before our doors,) and there eaten.

Upon one occasion I heard of a dead body which was not yet eaten. I went to the Priest, the body was cut up into sixteen joints, and then in the oven cooking. I saw the smoke curling up towards heaven. I begged the Priest to give me the body; but in vain. I offer-

ed him a considerable amount of property; but he refused, saying that the body belonged to his god, that his god controlled the winds, and if enraged, as he would be if the body were given to me, would send a storm. I expostulated with him, until his ire was roused, and then deemed it prudent to withdraw,—the anger of an enraged cannibal being perfectly fiendish. The oven, also, was about to be opened; and as my efforts were ineffectual, I had no wish to meet the sickening sight.

Some time back several bodies were taken to this town. A little girl, seven years old, had been made prisoner; she was kept alive, in order to be *untainted* when cooked, and when the canoes were within two or three miles of the town she was clubbed, and slung, like the others, upon a pole. This I had from an eye-witness.

A man who had several wives was provoked by the disobedience of one. He determined that her fate should be a warning to the rest. Accordingly, he took her into a field, and made her prepare and heat a native oven. This being ready, he clubbed her, put her in the oven, and left her to be cooked. Presently he returned, opened the oven, and ate as much of the body as he could. This done, he again covered the oven up with earth. Day by day he returned, until he had eaten the whole.

But surely I have said enough to prove that we need the sympathies and prayers of God's people. Feejee is most deeply sunk in vice and wretchedness; but we are upheld by the conviction that the glorious Gospel which we are enabled to preach, by the contributions of Wesleyan Methodists, is fully adapted to meet the necessity and prevent the ruin of even poor Feejee.

It was a deep disappointment to us that we had not the pleasure of welcoming at our Station the Rev. Robert Young. We heard, at the same time, of the arrival and the departure of the "Wesley."

The people around us are very poor. The Heathen are all but naked; and contributions of print, calico, and loose pinafores will be very useful.

There are, perhaps, some who for my father's sake would assist the Mission by contributions of cloth, knives, and hatchets; which are often expended for Mission use, and which would enable us to respond more liberally to those calls of charity which surround us than our limited allowances permit us to do. Often a poor man is robbed of his all when he embraces Christianity, and sometimes without our assistance would be unable to procure a dress to hide his nakedness when he enters the house of God.

EXTREME DANGER OF MR. CALVERT, AND DELIVERANCE FROM A CRUEL DEATH.

THE following account will be read with intense feeling; and many will join us in praising the Lord, who did not leave his servant to suffer what he calls the "appropriate end of his labours in Feejee." We trust he will have the joy of seeing the new and large editions of the Scriptures referred to in his former letter carried through the press here, and then carried to the people for whom he has, through so many years, been ready to "die daily."

Extract of a Letter from the Rev. James Calvert, dated Vewa, July 26th, 1854.

WE are still surrounded by war, which approaches still nearer. The end, I judge, draws near. It is remarkable that all parties think about religion, and desire to have Missionaries or Teachers. The great enemy is manifestly much dissatisfied with the state of light and feeling, and is bent upon destroying what he cannot much longer peaceably retain.

I have had much sailing during the year. On the 27th of May, I went to Levuka in my boat to meet an American

Captain, who had brought us some timber and goods, and in order that I might take the services in native and English on the following day. On my arrival, the Mountaineer who effected Elijah's death wished to kill two of my boat's crew.

June 1st.—The Levuka Chief wished me not to sail till after the Motureke fight, which took place on the 31st. This was an aggressive movement from Ovalau against a Bau island. One Levukan fell; several were wounded,

A Bau man was killed, and brought to Levuka. In the morning, Tui Levuka, and a Bau Chief who is on his side, came for me, that we might go and bury him. I went, begged two mats, in which he was wrapped. He had been anchored in the water all night. The fishes had eaten his head and neck, all the flesh off his left leg, and his foot. The Levukan was also buried at Motureke. In this respect a great change has taken place.

6th.—In going to Vewa, I desired to call at Motureke, which I had also attempted to do the last time I passed on to Vewa. Besides wishing to speak with them about Christianity, I now desired to warn them of danger near, as Tui Levuka had told me that Motureke would certainly be destroyed, as the Mountaineers would go by night. We found that the tide did not scrye well for landing: we therefore proceeded towards the entrance leading to Vewa. One of my boat's crew observed a man on the Motureke beach beckoning for us, and told me. I told one of my Rotumians that he might go on shore, as it was a long distance for me to wade, and we would put in at another point for him, where I would see the people. He got in the water, and was proceeding towards the shore, when he observed several persons come out from among the cocoa-nut trees. He was afraid, and said, "They are from Lovony, and will kill me." I requested him to come into the boat. The man continued to call. He was dressed, which led me to think that he was a Bau man who had *lotued*. I did not like to let the opportunity pass, and immediately got on my old water shoes. I did not believe them to be Lovonians; but said to the boat's crew, that, should I be killed, they were to return to Levuka, so that Tui Levuka might get my body. Kaitu, a Rotuman, wished to go with me. I forbade him, and ordered them to take the boat round by the deep water near the reef, and put in for me at the other side. The beach was a considerable distance from me, and the water was in some places over knee deep. As I proceeded towards shore, many more persons made their appearance, some running fast towards me from two directions. As they neared me, they looked very fierce, and made gestures indicative of evil intentions towards me. I could not get to the boat; I therefore went on towards the shore. One was swifter than the rest, and came near, with his gun uplifted to strike me. I expostu-

lated with him. Quickly several were up with me, some of whom had clubs uplifted to club me, some with hatchets, some with spears laid on in a position to throw. One came very near with a musket pointed at me, with desperate looks. I trembled; but protested loudly and firmly that they ought not to kill me; that in me there was no cause of death from them; that their killing me would be greatly to their disgrace. I was surrounded by upwards of one hundred. The features of one I recognised, and hoped he was friendly. (This man had thought that it was my boat, and he, knowing the exasperated state of the people against the whites for meddling in the present wars, fearing that I should be in danger, had ran towards me; but was late in reaching me from having run a sharp shell into his foot.) He took hold of me, and said I should live. I clung to him, and disputed for my life with those who clamoured for my death. Another man's face, through a thick covering of soot, exhibited features familiar to me: but a fearful-looking battle-axe he held in his hand attracted my eye. However, I laid hold of him, and advised and urged them not to kill me. Thus I was between two, who might be friendly. I told my name, my work, my labours in various ways, again and again, on their behalf; my having offered Tui Levuka a very large looking-glass if he would let them alone; my having entreated Mara and the Mountaineers not to attack them, and of preventing an intended attack. I told them that I had interceded with the Bau Chief to send them the help by which they were now strengthened, and that my full knowledge of being one and friendly with them led me to come on shore; that no white man who had been active in the war against them would have dared to come on shore there. Matters were in a hopeful state, when a very ugly man drew near with great vehemence. Many had avowed themselves in my favour. He appeared resolutely determined, in spite of opposition, to take away my life. He was extremely ferocious; but his arms were seized and held by several. He struggled hard for a length of time to get his musket to bear on me, which indeed he once or twice managed, but it was warded off before he could fire. At length his rage subsided. All then consented to my living. But their thirst for killing had got up; and, as they could not kill me, they wished me to return towards the boat, intending to

accompany me, hoping to get one or more of my natives in my stead. I refused to go, and persisted in approaching towards the shore, led by two. One untied my neckcloth, and took it. They pulled my coat, felt me, and I fully expected to be stripped. My trousers were wet and heavy. I was weak with talking and disputing with them, indeed quite hoarse. As we still went on in the sea, they commenced their death-song, always sung as they drag along the bodies of enemies slain. I feared that might increase their rage, and desired to stop it. It was most grating to my feelings, and I entreated them to desist. After a short time they did so, and we proceeded on to the beach. Those who had run to destroy me departed towards their own town.

I found Rotu Vuky, a Bau Chief, had just arrived. He was vexed with those who had treated me so, and would have punished them. I begged he would not. I desired him to send me to Vewa in a canoe, as I was sure Mrs. Calvert would be anxious. My boys had seen the danger to which I was exposed. They, also, were pursued by the natives, and hastened to Vewa, where they arrived about seven o'clock. Mrs. Calvert felt much at the alarming intelligence; but feared to send the boat to inquire, lest my death might be followed by the killing of those she might send. She also hoped that I was alive, thinking that the Motureke people would not kill me. Ratu Luke Matahambamba was very kind, and very ready to go, though it was thought that my death was the *vukivuki* (turning) of Motureke to Ovalau against Bau; in which case those who went would have been in danger. At midnight I reached Vewa in the canoe, and found that my wife had borne up well, but had just given her consent to the going to look after me.

During the whole of the attack on me, the Lord blessed me with great presence of mind, and considerable firmness, to stand up, proceed, dispute with them,

and protest against their taking away my life. My trust was in the Lord. He was my help and deliverer. It appeared to me very probable that my course and my ministry were about being ended: yet I was comforted in the assurance, that

“They could not yet my life devour,
Safe in the hollow of his hand.”

While looking at the instruments of death which were held over and levelled at me, I felt that my life was still in his hands, and could only be taken by his permission. My prayer was to the God of my life. I was persuaded that, if he permitted my death, I should glorify him in some ways that I could not have done by my life. I thought that the natives might be thereby led to deep consideration of the folly and evil of war, and be led to terms of peace. I gave myself afresh to the Lord, feeling willing and desirous to glorify him, whether by life or death. I thought of my family; and committed my children, whether in England, New-Zealand, or Feejee, and my much-loved and faithful wife, to the Lord, in whom she trusted. I thought of the mangled body of the murdered Williams, and thought my own likely to be mangled and abused to the same extent; but that I should not be eaten, even in cannibal Feejee. And then I felt very thankful to Him who had preserved me to labour more than fifteen years, in which I had been employed in rough and dangerous work. It seemed to me an appropriate end of my labours in Feejee. But, how gracious, how wise, how powerful, my Deliverer! Again I am rescued, and privileged with restoration to my family and labours.

7th.—I went to Bau. I felt stiff and tired, having been wet in my legs from twelve at noon to twelve at night, as I had to get into the water with the crew several times in coming to Vewa in the canoe. When about to leave Bau at three P.M., Mr. Waterhouse asked me to remain and preach. After the service, it was later than desirable for me to be out, so I slept at Bau.

SOUTH AUSTRALIA.

Extract of a Letter from the Rev. Thomas Williams, dated Adelaide, October 28th, 1854.

My health is not very firm; last week I was laid up during two days, but since then, I have been able to do my usual work, which is enough to weary a much stronger man than myself.

One thing encourages me onward, God abundantly prospers his cause. At the last Quarterly Meeting of this Circuit, our schedule showed an increase of 109 full members, leaving on trial

115; and this after many removals deducted.

We are getting on with our new galleries in Pirie-street chapel, and hope to open them in January next. In about six weeks, I expect to open a very good

school-room (cost £700) in another part of this city. In this room I purpose having weekly lectures; and hope that, on the remaining piece of ground, we shall need a new chapel before three years are over.

Extract of a Letter from the Rev. Matthew Wilson, dated Koorunga, Burra-Burra, October 2d, 1854.

I AM aware that you have long been in possession of the information of my removal from the Friendly Islands, and likewise of the cause,—that of failure of health. The last two years we were in the islands, both my health and that of Mrs. Wilson were in a poor state indeed. And besides this, death visited our family twice in that space of time. About six months previous to our leaving the islands a fine girl, seven years of age, fell a victim to the un pitying monarch; but we believe, she slept in Jesus. We have tried to recognise the agency, wisdom, and love of God in these solemn and painful bereavements; and I trust that we have been able to say, and with proper Christian feeling too, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord!"

For some months after our arrival at New-Zealand, Mrs. Wilson was very poorly, and I was confined to my bed and room for ten weeks; but I am glad to inform you now that our health has improved much for the last six months. We arrived here on the 3d of May last, and have been able to take full work, and hardly ever felt better than I do now. Mrs. Wilson and family are also well. What shall I render unto the Lord for all his benefits towards me?"

"All might, all majesty, all praise,
All glory be to Christ my Lord!"

I have plenty of work in town and country, in preaching, visiting, &c. My labour is rest, and contributes both to health and happiness. We found every thing low here—the chapel not a quarter filled. Mr. Flockhart had done his best, and laboured beyond his strength; but, being fifty miles off, he could not do for Burra what it needed. I am glad to say that we have had a steady and encouraging improvement in our church affairs from the first of our coming. The congregations have doubled through-

out the Circuit; and the chapel here at Koorunga is, three parts of it, well filled. The last month we have had a great many applications for sittings; and I trust by the end of this quarter every sitting will be let. In meeting the classes this quarter, I find that every class has been growing in grace. We have had a pleasing increase again in our Society, and in our finances also; and we know that some souls have been saved. I feel quite at home, and wish to live for God alone.

On the 11th of June, we opened a nice little chapel at one of the villages, twenty-two miles from town. Three sermons were preached, one by my highly-esteemed predecessor, the Rev. R. C. Flockhart, and, I being a stranger, the others fell on me. The congregations were large and attentive, though many had come a long way.

On the Monday, about one hundred and eighty sat down to tea in the chapel. One lady brought her tray the distance of eleven miles. It is a good stone building, twenty feet by thirty inside, with a small porch in front. The cost is £400, and of this £325 is already paid. The proceeds of the opening amounted to £104. 13s.

We felt much at leaving the Friendly Islands, and especially so in leaving at a time when there were so few Missionaries there. All the time we were at New-Zealand, we felt a longing after the islands; but now, feeling, I believe, that we are where God would have us be, we have given them up. Yet, the Friendly Islands is a place much endeared to us on many accounts; and were I young again, I would say, "Send me to the Friendly Islands." We love the people, and hope to meet thousands of them in heaven.

May the Lord of the harvest hear prayer, and send out more labourers into his vineyard! O Jesus, ride on, and bow the whole world to thy sway!

WESTERN AFRICA.

CAPE-COAST.

Extract of a Letter from the Rev. Henry Wharton, dated James Town, Akrah, January 5th, 1854.

EARLY in the month of October last, I addressed a letter to the General Secretaries, in which I made mention of a rebellion which at that time existed in the neighbourhood of James Town. As that communication was forwarded by the "Forerunner," it, of course, did not reach its destination, having perished with that unfortunate vessel.

In a former letter, written in the month of August, I took occasion to advert to the refractory spirit exhibited, from the commencement of the year, by the natives of Christiansborg, and several other of the formerly Danish settlements, in opposition to the local authorities; and expressed my conviction, from personal observation, that matters would, ere long, arrive at a fearful crisis.

The mail had scarcely left for England, when matters were precipitated. The proximate cause was the seizure, by the Commandant of Christiansborg, of a puncheon of rum, in the act of being illicitly introduced into that town. A party of unarmed soldiers having been sent to convey the rum into the fort, they were driven off by the natives with sticks and stones; many of them were seriously injured, and received contusions on the head and face.

The head men of the town having refused to deliver up the offender, and affairs growing daily more serious, a reinforcement of troops were marched from Cape-Coast to the scene of riot. On their arrival at Christiansborg Castle, the natives preemptorily refused to sell to them such provisions as the market supplied; and furthermore waylaid and seized whatever was attempted to be conveyed from James Town to the castle for the officers and men, many of whom were from time to time stoned as they passed through the town. As it was impossible to check the insurgents, the number of whom amounted to several thousands, with the amount of force at that time in the garrison, a reinforcement of troops was ordered from Sierra-Leone and the Gambia. In the mean while, H.M.S. "Scourge," Commodore Adams, arrived in the roads with instructions to bombard the towns of Christiansborg, Teshi, and Labodai, the inhabitants of the two latter places having made common cause with the former.

The bombardment of Labodai commenced on the morning of the 13th of September; the natives of which town had just assembled for the purpose of making an annual custom, when a shell dropped and exploded in their midst, killing many on the spot. After two or three hours' firing, the "Scourge" steamed down to Teshi and destroyed the town, after which she proceeded back to Christiansborg, and completed the work of destruction which had been commenced in the morning by the guns of the castle.

It is impossible to arrive at any thing like correctness as to the number of rebels slain, the statements have been so conflicting. Five or six soldiers were shot, and three times as many wounded. The rebels ensconced themselves at the back of stone and mud walls, as well as in houses contiguous to the castle, and picked off the gunners as they appeared at the embrasures.

The rebels being driven from the town, established themselves a few miles at the back of Christiansborg. From the top of the Mission-house I could distinctly see them moving to and fro in detached parties.

You may readily suppose that we were in a state of great excitement in James Town, the more so as the rebels had more than once threatened to enter the town, and wreak their vengeance on its people for refusing to unite with them in opposing the Government. For several nights Mrs. Wharton and I were under the necessity of retiring to rest half dressed, for fear of a night surprise.

I regret to inform you that the brethren of the Basle Missionary Society have suffered very materially. The Rev. Mr. Zimmerman had his house pillaged of almost every thing, not excepting the window-shutters and doors. Their dwelling-houses and chapel, all stone-built, are in many places pierced by sixty-eight-pound balls; the whole of their buildings are so shaken, that they will have to undergo very extensive repairs, involving a large cost, to render them as they were. They have, I believe, applied to His Excellency Governor Hill for compensation, and I do hope some assistance will be afforded.

At the commencement of the cannon-

ading of the town of Christiansborg, the brethren referred to, consisting of the Rev. Messrs. Stanger, Locker, Zimmerman, and Steinhäuser, with their wives and domestics, were under the necessity of taking up their abode with us. Mr. and Mrs. Zimmerman and Mr. Steinhäuser went to one of their interior Stations a few days after, the others remained with us till the middle of November.

Early in the month of November the rebels came to terms by sending, at the request of the Governor, six hostages, sons of Chiefs, as a guarantee for future peace.

The rebels that were have not yet returned to rebuild their houses: they have promised to do so this year; but it is considered doubtful whether they will for a considerable time to come. Their town is now a heap of burnt and blackened walls and cluders, most pitiful to behold.

When the rebellion commenced, I was under the necessity of suspending the work at our out-Stations, Poni and Tamma, the second time during the year, by calling in the agents to James-Town. They are now preparing to return, and I trust very gracious results will accompany our united labours in this trying section of the Mission field. O, how much do we need the prayers of our fathers and friends in England to support us in our toils in these "dark places of the earth, so full of the habitations of cruelty!" It is one consolation to know, that we are not forgotten at the throne of grace, and that Israel's God is, and will continue to be, our strength and our deliverer.

The mail steam-ship "Ethiopia," which arrived here early on Sunday morning of the 22d of October, brought as a passenger from England, Dr. Vidal, the Lord Bishop of Sierra-Leone. The Governor having sent me word that the

Bishop had arrived, and had expressed a wish to attend on the morning service at the chapel, I immediately went over to James-Fort, where I had the pleasure of being introduced to his Lordship. I very soon saw, after a few minutes' conversation, what manner of spirit he was of, and felt towards him so favourably prepossessed, that I at once, without any hesitancy, solicited the favour of an address from him, assuring him of the spiritual delight and profit it would afford both myself and my congregation. The Christian urbanity with which he assented to my request by telling me of the pleasure it would afford him to occupy the pulpit, did not take me by surprise. Accordingly, at half-past ten, his Lordship, accompanied by His Excellency the Governor, and several officers of the garrison, walked to the chapel. The Bishop occupied a chair in the communion whilst I read our abridgment of the Morning Service, after which he ascended the pulpit, and delivered an appropriate and truly evangelical discourse, grounded on Psalm ii. 1-4. This is as it should be, and, I trust, as things will be. May the blessings of the upper and nether springs be richly poured forth on Bishop Vidal! May his valuable life long be spared and made an abundant blessing to long-neglected Africa! Having spent an hour with us at the Mission-house after service, the Bishop re-embarked in the afternoon for Lagos.

Mr. Freeman will have informed you that I accompanied him to Lagos and Abbeokuta in November, to assist at the special services which we have since that time held. I was delighted with what I saw of the progress of the work of God at those places, and hoped I should have had time fully to advert to such topics by this mail, but regret to say I have not time, as the mail closes immediately.

SIERRA-LEONE.

The gratification with which our readers will have pursued Mr. Wharton's account of Bishop Vidal's visit to James Town, will give place to sentiments of deep regret on perusing the following communication from Sierra-Leone, which shortly records the sudden and premature death of that admirable Prelate, who (as Mr. Edney informs us) died at sea about two hundred miles to the south of the colony. He adds, "Such were his meekness and heavenly-mindedness, and his eminent qualifications for the important work in which he was engaged, that it was almost impossible to be favoured with his acquaintance and not feel veneration and love for him." In this

sentiment we entirely concur; and most sincerely do we condole with the Church Missionary Society upon the loss sustained in his removal, and pray the Lord of the harvest that his place (alas, how soon vacated!) may be suitably supplied.

Extract of a Letter from the Rev. Lionel D. Reay, dated Sierra-Leone, January 5th, 1855.

YOU will regret to learn that Mr. Edney, who arrived here on the 13th of last month, is, at present, confined to his bed very ill. He went to Bathurst-street chapel on Sunday morning last, with the intention of conducting the service, but was obliged suddenly to leave, and was soon afterwards seized with strong fever. Although at present very weak and low, he is progressing favourably, and we hope in a few days he will be convalescent.

You will also be surprised and grieved to hear that Dr. Vidal, the truly amiable and devoted Bishop of Sierra-Leone, is no more. He was returning from a visit to Cape-Coast and Lagos, when he was seized with malignant fever, and, in the course of a few days, died at sea, within two hundred miles of Sierra-Leone. The "Bacchante" brought his remains into harbour on the morning of the 26th,

and the funeral took place the same day. In Dr. Vidal this Coast has lost an able and devoted friend. He was well known, I believe, as the ablest living scholar in the unknown languages of Africa, and to him the Bible Society was looking for important literary aid in rendering the word of God intelligible to the ignorant and debased nations of the interior. His death, therefore, will be very deeply and widely lamented. Poor Mrs. Vidal had just returned from England, and was anxiously looking for her husband. The shock she has received in his death is deeply serious.

My colleagues, Messrs. Teal and Dillon, are still quite well.

Since the close of the rains my own health has exhibited some very unfavourable symptoms; but I hope, with care and rest, to regain my usual vigour.

SOUTH AFRICA.

ALBANY AND KAFFRARIA DISTRICT.

Extract of a Letter from the Rev. William Shaw, dated Graham's Town, November 24th, 1854.

I HEAR that it is possible that a letter sent off by this post may leave the Cape for England by the "Sir Robert Peel" mail steamer. I therefore write a few hurried lines, to apprise you of my safe arrival at home, from my recent long journey to visit the Stations to the northward and in the Bechuana Country. I reached Graham-Town on Wednesday, the 15th instant. I was absent upwards of ten weeks, during which time I travelled more than a thousand miles, and visited the following towns and Missionary Stations; namely, Alice, Kama's tribe, Keiskamma, Eland's Port, Kamastone, Queen's-Town, Lesseyton, Burgher's Dorp, Aliwal North, Witteberg, Colesberg, Shiloh, Heald's-Town, Fort-Beaufort. Besides these places, I also visited the following towns and Stations beyond the Orange-River; namely, Smithfield, Plattberg, Berea, Thaba Bossiu, Moshesh's Mountain, on the top of which I spent some

time in an interview with that great Chief of the Basutos, Thaba 'Unchu, where I also had much conversation with Moroko, the Chief of the Barolongs, Bloem Fontein, Bethany, and Philipopolis.

I cannot at present send you a full account of my visit to these places; but will write to you more at large by some other opportunity. I will just now only say, that, on the whole, I have to report that the state and prospects of these Missions are such as to call for thankfulness, and stimulate hope that, notwithstanding the recent untoward events, they will revive, and go on and prosper.

P.S. I am sorry to say that during my absence, many startling rumours have got into circulation, of some secret plotting between the Kaffir Chief and the Fingoes, for the purpose of forming a combination in another war against the colony.

WEST INDIES.

HONDURAS.

*Extract of a Letter from the Rev. Richard Fletcher, dated Belize
December 15th, 1854.*

My object in writing to you by this mail, is to tell you how greatly we stand in need of a well-trained and efficient day-school Teacher. The various schools in the settlement, receiving help from the Board of Education, have been examined this week, in the presence of His Excellency the Governor and lady, several members of the Board, and other friends of education; and I am sorry to say that our boys' school appeared to very great disadvantage. Dr. Young, one of the members of the Board, told me that formerly we had the best boys' school in the place; but that is far from being the case now, which is to be accounted for by the negligence and misconduct of the last Teacher employed, who was borne with for some time, and at length dismissed. Mr. Haime had no properly-qualified person to succeed him, and the person who has had charge of the school since, though the most suitable that could be got, is not the Teacher we need; and we cannot expect him to compete with the Teachers of the other schools, all of whom are well-trained European Teachers: the Establishment has one such Teacher; the Presbyterians one; and, I am sorry to say, the Church of Rome has two, who are leaving no stone unturned. In the prosperity of schools, when the fundamental doctrines of the Bible are taught, we rejoice; but at the same time we feel it our duty to maintain our position as a Christian Society, and to have the children of our people trained up in the glorious doctrines we hold, which are not only opposed to the false doctrines of Papacy, but to doctrines taught in other schools, such as the unconditional perseverance of believers, baptismal regeneration, and the like. Our female school, which is the largest in the place, was much commended, and much credit is due to the Teachers, Mrs. and Miss Lewis; but unless you can help us, as we cannot help ourselves, nor be helped from Jamaica, the school must still go down. At the examination of our schools the Governor and his lady were very friendly, and expressed their wish that we might soon succeed in securing a competent Teacher. We have every reason to think that our great need in this respect you will soon

be able to meet. The Board engage to pay the passage of a Teacher out in any merchant vessel, and also to pay 12s. a year, per head, for each scholar who regularly attends; and the amount that might remain, say to complete a sum of £120 per year as a salary, we could pay ourselves. The Board of Education has been in operation now about three years, and they afford every advantage to the various denominations, as they supply each school with every thing that is necessary; and, to encourage good attendance and behaviour, and to inspire the scholars with diligence in their studies, at the half-yearly examinations a large number of very excellent reward-books are given to the most deserving.

It would be necessary that the Teacher should also be a Local Preacher, as he might be of invaluable service here. In Belize we have no Local Preacher who can acceptably occupy the pulpit in case of our sickness, or when visiting the out-Stations; and the best of them can only imperfectly read a printed sermon. Having no local help in Belize, we have none to send to the out-places near, some of which are rather large. In Caribb-Town, which is thirty-six miles from here, I am told that there is a population of more than two thousand inhabitants; but there is no Missionary in the place, no school, no Local Preacher; and I believe we are the only denomination that pay them occasional visits, and try to save them from eternal woe. Within the last week, Mr. Haime and myself spent a few days in the place, re-opened the chapel that was blown down about two years ago, did all the good we could among them, and left them with feelings of compassion. On the Sunday evening near the chapel the natives were keeping a wake. They had the figure of a schooner marked out on the ground, and masts driven in, rigged up, with the sails flying in the wind, a number of men dressed up as sailors, running up and down the rigging, and scores of people looking on, making a dreadful noise. Such was a funeral wake, and the person had only been dead some few hours before. With a good deal of persuasion we prevailed upon them to pull it down, and got them to go home; some of them

were the worse for drink. Devil feasts we found again prevailed in the place; a shed was erected on purpose, and the work of the devil was in great prosperity. Less we could not expect when they are left so much under the influence of the prince of darkness; and Mr. Haime, from the shattered state of his health, could not possibly devote more labour to the place than what he has done. I am thankful to say, that, after speaking to them on the folly and wickedness of such practices, we got them to pull the shed down, and to remove the things used on such occasions away; and I doubt not, if we could give them more labour, we should soon see many of them devoting themselves to God. They are a fine race of people, and the men can all speak English, and some of the women; so that at once we have access to them, and may hope for much from them.

Mullin's River, which is ten miles nearer Belize than Caribb-Town, and, like the other places, only accessible by water, stands in need of more Missionary labour. The place contains about five hundred inhabitants; some four hundred of whom are under the influence of Romanism, and given up to every vile practice. When we arrived there the other evening, large numbers of them were engaged in a procession,

carrying the image of Santa Maria. Among the procession some persons were singing, others firing guns, others carrying lighted candles, crosses, &c., &c., and not a few of the men were drunk; but they have no Priest living among them, and are only occasionally visited by one; and from our conversation with them, we thought that if we could oftener visit the place, many of them might be reclaimed from their delusion; for more than one of the leading men asked us if their doings were not right, evidently doubting the correctness of them. You will see that we are much in want of lay agency here, and we must be materially hindered in our work till you can send us such a person out as we request. Mr. Webb is here at present; but in January he will be leaving for Ruatan, which is some one hundred and thirty-six miles from this, and his labours for some time to come will be confined to that island, and the adjoining places. We shall be anxious to hear from you the result of our request, and hope that we shall soon obtain the help which we need. Our trust is in the Lord, and with all our hearts we engage in His cause, and from Him expect success to attend our labours in the salvation of souls. The Lord grant us grace, that we may be found faithful!

HOME PROCEEDINGS.

OUR INCREASED CIRCULATION.

It is with great satisfaction we find that for the last three years the demand for the "Notices" has steadily increased; so that now we have a monthly circulation of nearly forty thousand copies. To our MISSIONARIES this must be highly encouraging, as it proves that the interest in their labours and communications continues to advance. Yet we confess to great doubt whether our Numbers are always well used. In many places we fear they are but very imperfectly distributed among the subscribers. Local officers sometimes neglect to convey, to all who are entitled to them, these pages which record the results and reward of their past liberality. We should be glad to believe that the cases were few where this occurs; but we fear they are not few. While the officers conscientiously arrange for the regular distribution, as we gratefully own that many regularly do, many contributors allow the Notice to lie unread, to their serious loss mentally and spiritually. In the name of our brethren in the field, we call upon those whose gifts have sent them out, to watch and trace their footsteps; and in the name of the infant Missionary churches, and the hosts of yet untaught Heathen, we call on the favoured members of churches at home to acquaint themselves, month by month, with their wants.

EARLY PAYMENT OF ANNUAL SUBSCRIPTIONS.

DURING the last two years, and especially 1854, the Committee have had the pleasure to find their appeal in this particular responded to by many. They have requested that ANNUAL SUBSCRIBERS WOULD PAY THEIR SUBSCRIPTIONS IN THE MONTH OF MAY. To the large number who did so last year they now return their cordial thanks. The Society has gained much by their considerate act. But as those who yet have begun to pay in May are a small proportion of the whole, and as we have promised our friends persevering applications on this point, we once more beg the earnest attention of those who hitherto have paid only at the end of the year to the fact, that every pound then paid has been spent perhaps months before; for, of course, our outlay in the first months of the year is as large as in the last; while at present our income is, in those months, extremely small. Every pound paid in December or January, is to the Society a pound less so much, already deducted for interest.

FINANCES OF 1855.

THE present state of the country gives all Societies depending on periodical contributions reasons for solicitude, as to their income; and renders it of *the highest importance that great attention be paid to those forms of small and regular contribution* which, without at any one moment pressing upon contributors, when diligently worked, furnish large resources. The penny a week, or shilling a quarter, subscriptions, and the daily offering, we specially commend to the attention of our friends. It is never to be forgotten that a debt of NINETEEN THOUSAND POUNDS still burdens the Committee, the extinction of which is to them an object of earnest and constant desire. Never were their opportunities for extension so great, and yet at every point they have been compelled to curtail expenditure. Any failing of the regular income would be a serious calamity to existing Missions, as well as a hindrance to extensions, for which the call is most urgent. But the Committee have had such repeated proofs of the devotion of their friends, amidst difficulty and struggle, and of the bountiful fidelity of the Lord of the harvest, that, while feeling the necessity for fresh efforts in the present trying moment, they firmly trust that He whose work they are doing will not permit its resources to decline.

ARRIVALS AND DEPARTURES OF MISSIONARIES.

THE Rev. Henry Pimm arrived at Barbadoes, on December 6th; and the Rev. John Greathead at Demerara, on December 8th.

The Rev. W. O. Simpson embarked for Madras on December 29th; and the Rev. Messrs. Hutton, Smith, and Preston embarked on February 3d, 1855, for Canton.

DEATH.

WE regret to have to record the decease of the Rev. Timothy Curtis, Missionary in Jamaica, on December 23d, 1854. Particulars respecting this afflictive event have not yet reached us.

THE amount of contributions and remittances announced on the Cover of the Notices this month is £20,238. 19s. 5d.

**WHITBY AND DAR-
LINGTON DISTRICT.**

	£.	s.	d.
Reeth	52	10	4
Darlington ...	81	13	4
Bishop Auck- land	51	4	10
Bedale	120	1	10
Stockton	40	0	0
Stokesley	40	0	0
Richmond ...	57	0	0
Middleham ...	10	0	0
Hawes and Sedburgh ...	9	0	11
	461	11	3

KENT DISTRICT.

Deal	42	12	6
Faversham ...	33	1	0
Canterbury ...	52	13	10
Rye	43	4	8
Ticehurst	40	2	0
Sittingbourne ..	18	0	0
Gravesend ...	50	9	0
Dover	206	0	0
Rochester	100	12	8
Sheerness	29	9	6
Maidstone ...	37	0	0
Tenterden	31	12	6
	689	17	8

**HIBERNIAN
AUXILIARY**

150 0 0

**NORTH WALES DIS-
TRICT.**

Barmouth	50	0	0
Llanfyllin	72	2	0
Pwllheli	14	0	0
Holywell	61	11	3
Llanfair	46	0	0
Amlwch	47	0	0
Mold	79	16	5
Llanasa	54	1	5
Llangollen ...	62	19	6
Abergele and Conway ...	50	0	0
	537	10	7

YORK DISTRICT.

Ripon	66	0	5
Scarborough ...	204	4	0
Selby	50	0	8
Tadcaster	109	6	0
York	52	14	8
Malton	105	7	8
Thirsk	94	17	9
Easingwold ...	22	6	9
	704	17	11

LEEDS DISTRICT.

	£.	s.	d.
Dewsbury	100	11	3
Fourth Leeds ..	200	17	10
Pateley Bridge ..	40	7	4
Birstal	115	13	0
Woodhouse ...	17	1	6
Second Leeds ..	21	3	3
St. Peter's ...	45	6	10
Male Juvenile ..	10	0	0
Halton	6	9	2
Bramley	53	16	7
Woodhouse- Grove	73	19	0
Yeadon	28	5	8
Holbeck	25	0	2
Seacroft	21	14	9
Wakefield	185	9	5
Knarsbo- rough	34	15	2
First Leeds ...	38	18	3
Hanover Cha- pel	33	12	6
District	72	15	8
	1125	17	4

**MANCHESTER AND
BOLTON DISTRICT.**

First Man- chester	247	15	4
Second Man- chester	260	1	7
Third Man- chester	159	15	6
Fourth Man- chester	145	0	0
Fifth Man- chester	295	7	7
Manchester, Welsh	25	4	7
Altrincham ...	175	16	4
Stockport, North	369	0	3
Stockport, South	83	4	7
New-Mills ...	29	15	8
Glossop	56	19	1
Ashton	91	19	5
Oldham	81	16	2
Saddleworth ...	19	14	4
Heywood	5	10	9
Burnley	199	7	9
Bury	176	15	8
Blackburn ...	102	8	2
Haslingden ...	44	17	11
Bacup	261	15	0
Colne	90	9	1
Clitheroe	35	17	7
Leigh	55	2	4
Didsbury	21	6	7
Bolton	116	15	3
	3150	16	6

**BEDFORD AND NORTH-
AMPTON DISTRICT.**

	£.	s.	d.
St. Neot's.	16	0	0
Biggleswade ...	36	19	11
Luton	63	0	0
Dunstable	132	9	8
Northampton ..	30	15	7
Bedford and Amphill ...	155	0	11
Kettering	15	16	0
Wellingbo- rough	29	4	0
Newport Pag- nell	12	13	2
Higham Fer- rers	78	12	11
Huntingdon ...	25	0	0
Rugby	23	0	8
Daventry	15	16	9
	634	9	7

**BIRMINGHAM
AND SHREWSBURY
DISTRICT.**

Dudley	350	0	0
West Brom- wich	53	15	0
Stratford-on- Avon	9	10	3
Kington	66	0	0
Shrewsbury ...	69	10	0
Stourbridge ...	95	0	0
Ludlow	20	11	8
Hinckley	58	12	4
Walsall	168	3	3
Wellington ...	55	4	8
Bromsgrove ...	16	9	7
Wednesbury ..	595	2	9
Birmingham ..	191	11	4
Madeley	93	12	9
Stourport	62	17	10
	1911	1	5

BATH DISTRICT.

Bath	135	0	0
Trowbridge ...	24	12	0
Sherborne	30	0	0
Warminster ...	11	17	8
Midsomer- Norton	58	19	0
Somerton ...	19	0	0
Shaftesbury ...	87	14	0
Dorchester ...	20	0	0
Frome	51	0	0
Shepton- Mallet	25	0	0
Castle Carey ..	10	4	4
	473	7	0

NEWCASTLE DISTRICT.

	£.	s.	d.
Newcastle.....	98	5	4
Durham	79	12	7
Houghton-le- Spring	35	10	0
South Shields. 35	1	1	
Hexham	30	0	0
Shodley-Bridge 60	0	0	
Allendale	15	9	10
Gateshead.....	60	10	6
Alnwick	2	10	11
Alston	19	0	0
Berwick	9	19	8
	445	19	11

EDINBURGH AND
ABERDEEN DISTRICT.

Aberdeen	55	4	6
Dunbar.....	14	13	10
Banff.....	3	14	9
Airdrie	25	0	2
Dundee.....	7	18	6
Greenock.....	19	0	0
Inverness	13	16	7
Stirling.....	3	10	6
Glasgow, West 40	0	0	
Edinburgh ...	56	11	2
Montrose	21	12	11
	261	2	11

DEVONPORT DISTRICT.

Holsworthy ...	19	9	7
Liskeard	64	4	7
Plymouth.....	26	19	10
Callington ...	21	0	0
Ashburton	23	4	9
Camelford	11	4	10
Kingsbridge... 30	13	2	
Brixham and Dartmouth. 8	8	6	
Kilkhampton. 41	15	10	
	247	1	1

NOTTINGHAM AND
DERBY DISTRICT.

Castledawson. 20	0	0
Belper	16	1 10
Oakham	28	0 9
Derby	60	0 0
Ashby-de-la- Zouch	86	6 7
Cromford	5	13 4
Ashbourne ...	31	3 6
Burton	60	15 6
Ilkeston	12	10 9
	320	12 3

BRISTOL DISTRICT.

	£.	s.	d.
Dursley	63	16	10
Bridgend	44	10	1
Downend	25	0	0
Ledbury	17	0	0
Kingswood ...	49	13	11
Cheltenham ...	112	3	10
Gloucester ...	48	0	0
Bristol, North. 138	4	7	
Abergavenny. 22	2	10	
Stroud	79	14	11
Hereford	20	0	0
Banwell	56	10	8
Pontypool.....	80	0	0
	756	17	8

CHANNEL ISLANDS
DISTRICT.

Guernsey (English) ...	70	0	0
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HULL DISTRICT.

Driffeld	80	0	0
Hull, West ...	67	9	7
Epworth	26	7	0
Beverley	41	19	2
Burlington ...	92	0	0
Hornsea	30	0	0
Gainsborough. 54	0	0	
Hull, East ...	121	15	10
Howden	73	11	4
Ditto, Juve- nile	18	1	0
Snaithe.....	106	19	6
Barton.....	109	9	10
	821	13	3

EXETER DISTRICT.

Exeter	141	0	11
Teignmouth... 24	0	0	
Dunster	25	0	0
South Pether- ton	43	0	0
Bridgewater.. 20	0	0	
South Moulton 40	0	0	
Bideford	80	0	0
Taunton	116	2	0
Oakhampton.. 24	0	0	
Tiverton	31	19	6
Axminster ...	2	19	4
	549	1	11

HALIFAX AND BRAD-
FORD DISTRICT.

	£.	s.	d.
Halifax.....	162	8	2
Shipley.....	29	11	5
Keighley.	161	6	4
Skipton.....	30	0	0
Addingham ...	74	1	0
Bradford, West.....	119	10	2
Settle	42	1	8
Huddersfield. 136	5	2	
Denby-Dale... 19	5	8	
Bradford, East	208	16	5
Holmfirth.....	28	19	10
Great Horton. 79	17	6	
Bingley	49	16	6

1141 17 10

CORNWALL DISTRICT.

Penzance	128	13	7
St. Austell ...	137	15	1
Camborne.....	105	19	10
Gwennap.....	100	14	1
Tuckingmill. .	15	11	8
Helston.....	59	14	3
Bodmin	93	11	2
Hayle	57	2	10
Redruth	76	12	9
St. Mawes ...	38	0	9
St. Just	98	13	6
St. Colomb ...	24	7	9
Truro	95	15	7
St. Agnes.....	72	13	8
St. Ives.....	45	5	8
Falmouth.....	43	18	1
Marazion	46	3	0

1240 13 9

MACCLESFIELD DIS-
TRICT.

Macclesfield... 150	0	0
Burslem	60	0 0
Longton	56	11 3
Nantwich	72	8 6
Cheadle.....	25	0 0
Congleton.....	70	0 0
Northwich ...	108	13 3
Stafford	59	14 5
Newcastle- under-Lyne. 68	5	7

670 13 0

ISLE OF MAN DIS-
TRICT.

Peel	27	5	0
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The following Remittances from Districts were omitted in our January Number for want of space.

MACCLESFIELD DISTRICT.			CORNWALL DISTRICT.			YORK DISTRICT.		
	£.	s. d.		£.	s. d.		£.	s. d.
Macclesfield...	247	0 0	Redruth	29	0 0	York	100	0 0
Tunstall	50	0 0	Falmouth	57	10 0	Malton	45	6 2
Leek	40	0 0	Marazion	18	0 0	Thirsk	40	0 0
Longton	13	6 9	St. Ives	35	0 0	Pocklington ...	10	0 0
Cheadle	10	0 0	Scilly Islands.	50	0 0			
Congleton	25	0 0	Truro	40	0 0		195	6 2
Nantwich	47	9 8		229	10 0			
Northwich ...	20	0 0						
	458	16 5						
KENT DISTRICT.			WHITEY AND DARLINGTON DISTRICT.			LIVERPOOL DISTRICT.		
Faversham ...	25	0 0	Stockton	110	0 0	Ormskirk	30	0 0
Canterbury ...	30	0 0	Hawes and Sed-			Birkenhead ...	90	0 0
Gravesend ...	47	3 0	bergh	37	0 0	Runcorn	70	0 0
Tenterden	18	0 0	Bishop-Auck-			Prescott	14	0 2
	120	3 0	land	61	0 0	Chester	45	0 0
			Darlington ...	44	0 0	Holyhead	5	0 0
			Barnard-Castle	35	0 0		254	0 2
				287	0 0			
SECOND SOUTH WALES DISTRICT.			HALIFAX AND BRADFORD DISTRICT.			BEDFORD AND NORTHAMPTON DISTRICT.		
Merthyr-Tydvil (Welsh).	50	0 0	First Hudders-			Dunstable ...	60	0 0
			field	27	0 0	Biggleswade..	36	14 5
			Skipton	20	0 0	Northampton .	7	11 4
				47	0 0	Oundle	10	15 9
						St. Neot's. ...	30	0 0
							145	1 6
NEWCASTLE DISTRICT.			DEVONPORT DISTRICT.			SHEFFIELD DISTRICT.		
Newcastle	42	0 6	Kingsbridge...	7	0 0	Sheffield, East	39	19 11
Houghton-le-Spring	17	0 0	Devonport ...	66	1 0			
Gateshead	26	9 1	Ashburton ...	15	0 0			
Alston	20	0 0	Liskeard	26	0 0			
	105	9 7	Camelford	8	1 4			
			Plymouth	28	16 1			
			Launceston ...	29	11 2			
			Holsworthy ...	13	0 0			
				193	9 7			
CHANNEL ISLANDS DISTRICT.			BRISTOL DISTRICT.			NOTTINGHAM AND DERBY DISTRICT.		
Guernsey, French	28	16 4	Granville-Place ...	30	0 0	Nottingham, South	46	10 0
			Abergavenny .	20	0 0	Derby	41	0 0
			Newent	15	0 0	Belper	15	0 0
			Downend	15	0 0		102	10 0
			Stroud	14	6 2			
			Bristol, North.	20	16 9			
			Cheltenham ...	39	3 0			
				154	5 11			
LINCOLN DISTRICT.			MANCHESTER AND BOLTON DISTRICT.			HULL DISTRICT.		
Sleaford	150	0 0	Bolton	50	0 0	Hull, West ...	140	12 3
Boston	50	0 0				Hull, East ...	79	0 0
Alford	30	0 0				Patrington ...	24	2 6
Louth	221	0 0				Howden	30	0 0
Spilsby	22	0 0				Brigg	18	0 0
Lincoln	55	0 0				Hornsea ...	20	0 0
	528	0 0				Barton	105	5 5
							486	0 2
						CARLISLE DISTRICT.		
						Penrith	40	0 0
						Ulverstone ...	30	0 0
						Brampton	17	11 0
						Wigton	6	17 3
							94	8 3

Contributions to the Wesleyan Missionary Society, received by the General Treasurers, since our last announcement, up to the 14th of February, 1855, some of which are included in the District Remittances.

<i>Moneys received at the Mission-House.</i>		£.	s.	d.
Mrs. Parker, <i>Warwick-Hall, Carlisle</i> , by James Heald, Esq. (Annual)	100	0	0	
The dying Gift of Mrs. Nicholson, of <i>Mareham-le-hill</i> , by Mr. George Whitton, of <i>Horncastle</i>	100	0	0	
Rev. James Allen, <i>Leamington</i>	50	0	0	
Part Profits of the Life of the Rev. S. Leigh, by the Rev. A. Strachan.	25	0	0	
Mr. Elias Martin and Family, <i>St. Austell</i> (Donation)	10	10	0	
A Donation by a Friend, as a Thank-Offering for the early dedication of his childhood to the Lord	10	0	0	
A Friend, by Mr. Collier, <i>Liverpool</i>	5	5	0	
A Friend, by the Rev. John Geden, <i>Tunbridge-Wells</i>	5	0	0	
Frederick Tuckett, Esq., <i>Bloomsbury-Square</i> (Donation)	5	0	0	
Moneys given by Friends to Edwin Joseph and Mary Jane, departed children of the Rev. E. Thorley, <i>Thame</i>	4	10	0	
J. J., A Thank-Offering, <i>Limehouse</i> , by Mr. Illingworth	3	3	0	
Juvenile Bazaar at <i>Sowerby Bridge</i> , formerly reported; additional	2	12	10	
Messrs. Simpson, <i>Snow-Hill</i>	2	2	0	
Mr. and Mrs. Day, <i>Islington</i> , for 1855	2	2	0	
James Johnson, Esq., <i>Reading</i>	2	2	0	
Mr. G. J. Johnson, <i>Ditto</i>	1	0	0	
J. Drummond, Esq., J.P., <i>Clonakilty, Ireland</i> , for Foreign Missions...	2	0	0	
Ditto, for Home Missions, by the Rev. S. Young	2	0	0	
Mrs. Lambert, <i>Burghfield</i>	1	1	0	
Mr. John Peterson, <i>Hamburg</i>	1	1	0	
Henry Treacher, Esq.	1	1	0	
James Peek, Esq., <i>Love-Lane</i>	1	1	0	
C. B. Pares, Esq., <i>Liverpool</i>	1	1	0	
H. V. Tebbs, Esq., <i>Doctors' Commons</i>	1	1	0	
Messrs. Ainger and Son	1	1	0	
Mrs. Coldwell, <i>City-Road</i>	1	1	0	
Mr. R. C. Tomkinson, in Memory of a beloved Wife, by the Rev. D. Griffith, <i>Birmingham, East, Circuit</i>	1	1	0	
Miss Tomkinson, in Memory of a beloved Mother, by Ditto, <i>Ditto</i>	1	1	0	

CHELMSFORD CIRCUIT.

James Webb, Esq., <i>Springfield-Place, Chelmsford</i>	5	0	0	
Mrs. Webb	2	10	0	
Miss Webb	1	0	0	
Miss F. Webb	1	0	0	
Miss S. A. Webb	1	0	0	
Miss T. Webb	1	0	0	
Master Webb	1	0	0	
Miss E. Webb	1	0	0	
Master J. Webb	1	0	0	
	14	10	0	

FOR THE CHINA MISSION.

Mr. William Cooper, <i>Eaton, St. Neot's</i> , by the Rev. J. Willis	10	0	0	
For the Mission to China, <i>Darlington</i>	10	0	0	
Grenville-Place Branch, <i>Bristol, North</i> , Juvenile Offerings for China .	6	6	0	
A Daily Offering by Mr. Chapinan, <i>Clutton, Midsomer-Norton Circuit</i>	1	10	5	
Small Sums, <i>Ditto</i>	2	15	0	
Mrs. and Mrs. Horsfall, <i>Morpeth</i>	2	0	0	

LEGACY.

The late Miss Embury, by the Rev. J. Boyd, <i>Nantwich</i>	6	0	0	
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DONATION ON ANNUITY.

A Friend	100	0	0	
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The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO
THE FOREIGN MISSIONS
UNDER THE DIRECTION OF
THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.]

[SOCIETY ORGANIZED, 1816.

APRIL, 1855.

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THIRD SERIES. VOL. II.
THIRTY-NINTH FROM THE COMMENCEMENT.

LONDON:
THE WESLEYAN MISSION-HOUSE,

BISHOPSGATE-STREET-WITHIN;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE
SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES.

Price One Penny.

Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, from the 15th of February, to the 15th of March, 1855.

LONDON DISTRICT.				£. s. d.			BEDFORD AND NORTH-AMPTON DISTRICT.				
	£.	s.	d.					£.	s.	d.	
City-Road ...	61	13	1	Chelmsford ...	14	11	0				
Dalston (1855) ...	5	9	10	St. Alban's ...	10	3	0	St. Neot's.....	32	6	8
Hinde-Street. .	16	15	5	Brixton-Hill. .	85	6	4	Towcester.....	34	0	0
Ditto (Ladies) ...	18	2	4	Southwark ...	1	1	0	Chatteris	26	12	10
Woolwich.....	0	13	6	Lewes.....	12	13	9	Market-Har-			
Stanhope-Street	11	3	2	Poplar	43	10	0	borough ...	22	5	1
Hammersmith. .	20	19	1	Westminster .	39	1	8	Oundle.....	19	8	6
Windsor	67	17	9	Tunbridge-							
Highgate	10	15	0	Wells	50	0	0				
Barking and				Islington	9	1	6				
Romford ...	20	0	0	Ditto, Young							
Great Queen-				Men's Asso-							
Street	29	13	0	ciation.....	6	13	6				
Ditto (Ladies) ...	33	17	9								
Milton-Street. .	31	0	0								
Seamen's Cha-											
pel.....	3	3	0								
Hackney-Road	15	9	9								
Richmond ...	32	19	8								
Blackheath ...	17	5	8								
Globe-Road ...	3	18	8								
Hornsey-Road	3	0	0								
Ditto (Ladies) .	4	17	4								
Edmonton ...	31	0	0								
St. John's-											
Square	24	15	0								
Woolwich ...	22	8	0								
New-North-											
Road.....	43	19	2								
Hackney											
(1855)	20	4	2								
Lambeth											
(1855)	5	0	0								
Stoke-Newing-											
ton (1855) .	20	0	0								
Colchester.....	78	12	0								
Jewin-Street...	10	7	10								
Dorking	7	15	8								
Cambridge ...	97	3	9								
Woolwich.....	30	4	8								
Norwood	5	3	2								
Hertford	26	18	0								
Deptford	11	17	0								
Kentish-Town	7	14	5								
Chelsea.....	21	13	10								
Peckham	47	3	2								
Spitalfields ...	19	17	10								
Ditto (Ladies) .	10	17	9								
Southville.....	32	0	11								
Lewisham ...	9	11	2								
Brighton	82	12	7								
Bayswater ...	4	3	0								
St. George's...	2	10	0								
Vauxhall	5	19	8								
Waterloo-											
Road.....	17	8	8								

MANCHESTER AND BOLTON DISTRICT.				£. s. d.			EDINBURGH AND ABERDEEN DISTRICT.			
	£.	s.	d.					£.	s.	d.
Balance of										
District.....	142	11	10							
Bolton (1855). .	30	0	0							

	£.	s.	d.
Chelmsford ...	14	11	0
St. Alban's ...	10	3	0
Brixton-Hill..	85	6	4
Southwark ...	1	1	0
Lewes.....	12	13	9
Poplar	43	10	0
Westminster .	39	1	8
Tunbridge-			
Wells	50	0	0
Islington	9	1	6
Ditto, Young			
Men's Associa-			
tion.....	6	13	6

MANCHESTER AND BOLTON DISTRICT.			
Balance of			
District.....	142	11	10
Bolton (1855). .	30	0	0

EXETER DISTRICT.			
Teignmouth...	61	14	7
Budleigh Sal- terton	11	17	0
South Moulton	12	9	6
South Pether- ton	23	13	6
Dunster	70	17	8
Tiverton	31	19	6
Okehampton. .	9	5	4
Bridport	42	12	6
Barnstaple ...	74	7	10
Bridgewater...	33	7	4
	372	4	9

SECOND SOUTH WALES DISTRICT.			
District.....	54	14	3

OXFORD DISTRICT.			
Wantage	42	2	5
Chipping-			
Norton	14	10	11
Aylesbury ...	38	5	6
Reading	8	0	0
Brackley	40	8	0
Oxford	3	2	10
Hungerford ...	110	19	6
Banbury	45	7	6
	302	16	8

EDINBURGH AND ABERDEEN DISTRICT.			
Arbroath	11	17	4
Perth	27	16	0

	39	13	4
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WHITBY AND DARTMOUTH DISTRICT.			
Stockton	108	6	10
Barnard Castle	18	18	7
Whitby	70	14	5
Middleham ...	82	0	8
Stokesley	13	13	8
Richmond ...	2	0	0
Hawes and			
Sedbergh ...	3	10	0
	299	4	1

ISLE OF MAN DISTRICT.			
Douglas and			
Castletown	102	8	4
Ramsey	74	0	5
	176	8	9

SHEFFIELD DISTRICT.			
Barnsley	109	12	5
Sheffield, West	181	12	7
Worksop	64	1	7
Bakewell	28	11	0
Retford.....	179	2	8
	563	0	3

NORTH WALES DISTRICT.			
Bangor.....	82	13	11
Baumaris ..	63	13	0
Carnarvon.....	46	13	9
	193	0	8

No. 16. *Third Series.*

WESLEYAN MISSIONARY NOTICES, &c.

APRIL, 1855.

ANNIVERSARY

OF THE

Wesleyan Missionary Society,

1855.

THE COMMITTEE of this Society respectfully invite the attention of their Friends in Town and Country, and of the Christian Public generally, to the following Announcements connected with the ensuing Anniversary in London.

The times and places of the *Week-Day Services* in connexion with this Anniversary will be as follows:—

On Tuesday Evening, April 24th, at Seven o'clock, in *China-Terrace Chapel, Lambeth,*

The REV. DAVID HAY, of Bradford, will preach;

On Wednesday Evening, April 25th, at Seven o'clock, *City-Road Chapel,*

The REV. DANIEL WEST, of Birmingham;

On Thursday Morning, April 26th, at Eleven o'clock, in the *Large Room of the Centenary-Hall, Bishopsgate-Street-Within,*

The REV. JOHN FARRAR, PRESIDENT OF THE CONFERENCE;

And on Friday Morning, April 27th, at Eleven o'clock, *Great Queen-Street Chapel, Lincoln's-Inn-Fields,*

The REV. JOHN HARRIS, D.D., PRESIDENT OF NEW COLLEGE.

The following are the Arrangements made for Sunday, April 29th :

City-Road Chapel, at Half-past Ten, the Rev. John Hannah, D.D.

at Half-past Six, the Rev. William Reilly, of Belfast.

Great Queen-Street Chapel, at a Quarter before Eleven, the Rev. David Hay,

at Three, a Sermon especially addressed to the juvenile friends and supporters of the Society, by the Rev. John H. James,

at Half-past Six, the Rev. William Davison, of Manchester.

Spitalfields Chapel, at Half-past Ten, the Rev. William Reilly,

at Half-past Six, the Rev. George B. Macdonald.

Southwark Chapel,

Long-Lane, Borough, } at Half-past Ten, the Rev. Robert Young,
at Six, the Rev. Gervase Smith, of Huddersfield.

Lambeth Chapel, at Half-past Ten, the Rev. Gervase Smith,

at Six, the Rev. William Arthur, M.A.

Hinde-Street Chapel, } at Eleven, the Rev. Daniel West,

Manchester-Square, } at Half-past Six, the Rev. John S. Jones, of Bristol.

Sloane-Terrace Chapel, Chelsea, at Half-past Ten, the Rev. John S. Jones,

at Half-past Six, the Rev. David Hay.

Liverpool-Road Chapel, } at Half-past Ten, the Rev. William Davison,

Islington, } at Half-past Six, the Rev. Daniel West.

THE ANNUAL MEETING

of the Society will be held in Exeter-Hall, Strand, on Monday, April 30th. The Chair will be taken at Eleven o'clock precisely, by SIR ANTHONY OLIPHANT, C.B., LATE CHIEF JUSTICE OF CEYLON.

A COLLECTION, in aid of the Society's funds, will be made after each sermon, and in the course of the Public Meeting.

☞ In order to avoid interference with other arrangements respecting Exeter-Hall, which the Committee cannot control, the Hall doors will be opened at *Half-past NINE o'clock*, instead of Ten o'clock.

The Admission to the Annual Meeting will be by Ticket. Applications for Tickets to be made to the Ticket Committee, at the Wesleyan Centenary Hall and Mission-House, Bishopsgate-Street-Within, on Monday, April 23d, and following days, from Eleven to Four o'clock. The Tickets will be distributed according to the usual regulations.

On Saturday, April 28th, it is proposed to hold a Breakfast-Meeting at the LONDON TAVERN, at Nine o'clock in the morning, in behalf of the Society's Mission to CHINA. Further particulars will be communicated by Circular, and in the "Watchman" Newspaper.

It is also designed to hold a Special Meeting for Prayer, to implore the Divine blessing on the operations of the Society, and especially on the Anniversary Services, on the evening of Saturday, April 28th. This Service will be held in the Morning Chapel, City-Road, and will commence at Seven o'clock.

WHILE making these announcements, the Committee cherish a grateful remembrance of the devotional and hallowed character of the services connected with previous Anniversaries of this Society. They earnestly commend to their Friends, both in town and country, to unite with them in prayer to God, during the period which now intervenes, and especially at the prayer-meetings, and other devotional services of the week, that a copious measure of Divine influence may rest on Ministers and congregations, and that, by a gracious manifestation of His presence, God may be pleased again to place the seal of His approbation on the work which is undertaken in His name and for His glory.

The Friends of the Society are respectfully reminded that at no former period were the claims of the world on the sympathies and diligence of the church of Christ more urgent than at the present time.

The early Missions of the Society, occupying the comparatively limited fields of the West Indies and North America, while advancing with more or less rapidity towards the maturity of self-support, are still dependent, in a considerable measure, on the Parent Society, and claim a share of help in evidence of continued love. But the more recent Missions in the wider regions of Africa, of India and China, and Polynesia, are opening unlimited fields of operation, which are not to be occupied and cultivated without a large increase of liberality and effort on the part of the professed friends of our fallen world.

Meantime Europe is engaged in a war, which is accompanied with "distress of nations and perplexity;" but which may have for its result, at no remote period, a more easy access to vast populations of Europe and Asia, which have hitherto been without the blessings of scriptural Christianity. For such an event it becomes the Society, and every kindred institution, to be in the

attitude of prayer and expectation; and of readiness to improve it to the utmost, by providing and arranging the needful resources, and by cherishing the spirit which animated the disciples when “they were scattered abroad” and “went everywhere, preaching the word.”

JOHN BEECHAM, ELIJAH HOOLE, GEORGE OSBORN, WILLIAM ARTHUR,	}	GENERAL SECRETARIES.
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. Our Friends who may intend to visit London from the country, in order to participate in the Approaching Missionary Services, are respectfully informed, that an ADDRESS-BOOK will be opened early in April, at the Wesleyan Centenary-Hall and Mission-House in Bishopsgate-Street, under the care of the Porter, in order to receive and record their *London-Address*, whilst they shall remain in Town, and thus to facilitate any desirable communication between them and the Missionary Committee and Secretaries, or other friends.

THE ANNUAL MEETING of the AUXILIARY SOCIETY for the LONDON DISTRICT will be held in the City-Road Chapel, on Monday Evening, May 14th,—and SERMONS will be preached in various Wesleyan Chapels in London on Sunday, May 13th, in connexion with that Meeting. The particulars will be announced on the Cover of the “Missionary Notices” for May.

CEYLON.

*Extract of a Letter from the Rev. Richard D. Griffith, dated Jaffna,
January 17th, 1855.*

AFFLICTIVE STATE OF THINGS IN JAFFNA.

I FEAR that we shall scarcely be able to hold our District-Meeting as early as I had hoped. The prevalence of scarcity, small-pox, and cholera, forbids my leaving home at present. We have lost five of our household by cholera, (the last of whom was our second mistress, on Friday last,) though my family have been hitherto mercifully preserved. Mrs. Griffith was early on Monday morning seized with premonitory diarrhœa, accompanied with great pain. Medical aid was soon obtained, and, by

the application of strong remedies, all alarm was happily removed by sunset of that day. She is very weak. Altogether, the last has been an awful year.

By the liberality of a few Europeans, I was enabled to support three hundred and ten individuals for five weeks, and partially to relieve about two hundred more. Nothing but the mitigation of the unprecedented misery about us could reconcile me to the trouble and solicitude which this matter occasions me.

Our schools are closed, our congregations much affected, and our Society much reduced, by the calamities referred to.

CHINA.

*Extract of a Letter from the Rev. George Piercy, dated Canton,
January 10th, 1855.*

DURING the past three months, I have held three stated services each week, generally with encouraging attendance, averaging over forty on each occasion. I feel grateful to God for the degree of attention often manifested, and for the persuasion from His ever-blessed Spirit, that my labour was not in vain. Still, how many sad feelings have constantly filled my heart, contemplating the gross darkness around! No power can disperse this but the rays of the Sun of Righteousness. Thank God, His voice can effectually say, "Let there be light!"

In the distribution of the word of God I have visited upwards of twenty streets, leaving one copy of the New Testament at every accessible dwelling and shop. In this way a great number has passed through my hands; not so many, however, as I had hoped to disperse abroad. This is partly owing to the present unsettled state of society. The work of distribution demands a large amount of labour and some self-denial on our part; but it is cheerfully given. Let every donor of these blessed volumes join us in earnest prayer that they may be well read. We have now obtained a very useful set of tracts. I will mention those printed or purchased during the past year. The Sermon on the Mount, with Notes; Explanation of the Lord's Prayer; Truth and Error; History of Christ, of Abraham, of Joseph; Treatise on the Soul; Compendium of the Religion of Christ; Prodigal Son; and Poor Joseph. These, together with separate Gospels, and several sheet tracts, have been freely scattered during the year, and especially during the last three months.

Respecting the safety of this city great fears are now entertained. The Imperialists have recently sustained some severe defeats. Twice at Whampoa they have been totally routed, the last time with the loss of thirty of their boats. Now the river from Whampoa quite up to the city is in their power. The few forts which cover the approach of the city are worthless, and would be carried at once by a bold push. This morning I hear the Mandarins are preparing to throw a large chain across the river, which will avail little, even if they succeed in placing it across; a good file will soon remove this obstruction.

The measures taken for the protection of the foreign community here are already proposed. It is determined to hold the ground occupied by foreigners as quite neutral, maintaining a sufficient force on it to repel the intrusion of either party. This determination will, doubtless, be respected by the belligerents; if not, they will be compelled to observe it. In case of fires occurring near the foreign factories, some parts of their vicinity will be occupied by British and American troops, and every precaution taken to prevent mobs gathering around, and also the spread of the flames toward the neutral ground. In anticipation of any movement soon to be made on the city, the British and American Commanders, Admiral Stirling and Captain Abbot, have already on the spot the forces necessary to carry out these plans.

We all enjoy the best health, and feel our growing obligations to gratitude, for the continued preservation granted us of God.

THE following striking extracts from the latest manifesto of the Chief of the Revolution, brought down by the "Rattler" in the last visit of a foreign ship-of-war to Nanking, will be read with much interest. In this document it is shown how remarkably a religious system, defective as it may be, pervades and characterizes the whole movement. "At one blow," says the Editor of the "Overland Friend of China," "Tae-ping Wang abolishes the idolatrous and other superstitions observed at marriages and births; directs young people to attend daily services at the church; commands the Sabbath to be kept, requiring the presence of old and young alike on that holy day orders an appointed officer to conduct the religious services and preach

a sermon; and (what is of all others the most remarkable and hopeful feature in the Tae-ping movement) he authoritatively appoints, as by imperial command, that the word of God, the 'holy books of the Old and New Testaments,' the identical Protestant version of the Bible, which we know, from having had copies from Nanking placed in our hands, to be that commonly known and styled as Gutzlaff's version, and towards printing which, in former times, the British and Foreign Bible Society contributed pecuniary aid,—he made the text-book for instructing the Chinese youth of the whole empire."

EVERY Vexillary must superintend the felicitations connected with the marriages and births of the twenty-five families under his charge. In every such case a eucharistical sacrifice must be offered to our Heavenly Father, the Great God and Supreme Lord; all kinds of corrupt ceremonies formerly observed on such occasions are abolished.

In every circle of five-and-twenty families, the youths must every day go to the church, where the Vexillary is to teach them to read the holy books of the Old and New Testaments, as well as the proclamations of the duly appointed Sovereign. Every Sabbath the five Cinquevirs in the circle must lead the men and women under their charge to the church, where the males and the females are to sit in separate rows. On these occasions there will be preaching, thanksgivings, and offerings to our Heavenly Father, the great God and Supreme Lord.

All officers and people, throughout the Empire, who universally keep and obey the Ten Commandments of Heaven, and follow the orders of their rulers,

thus faithfully serving the State, shall be considered as faithful subjects, and shall be raised from a low to the highest station, with honours descending to their posterity. But if an officer shall break the Ten Commandments or the laws of the State, if he should receive bribes or engage in any nefarious transaction, he shall be considered as a traitor, and from a high shall be degraded to a low station, or be reduced to a mere cultivator of the soil.

All officers and people, both within and without the court, must, every Sabbath, go to hear the expounding of the Holy Book, reverently present their offerings, and worship and praise our Heavenly Father, the Great God and Universal Lord. Throughout every seven times seven, or forty-nine Sabbaths, the Prefects, Tribunes, and Centurions shall go in turns to the churches belonging to each Vexillary under their jurisdiction, and expound the Holy Books, instruct the people, and examine whether they obey or disobey the Commandments; also as to whether they are diligent or slothful."

It is well remarked, by one of our English journals, that, "If the insurgent leaders prove as good in deed as their manifestoes make them look on paper, this law of the Tae-ping dynasty, making the Bible the class-book for national education of youth throughout China, will have the effect of raising up a whole generation of Chinese, habituated to commit the holy Scriptures to memory; and will create (independently of any errors or excesses in the present leaders) most hopeful materials on which the Christian churches of Protestant lands may operate hereafter."

SOUTH AFRICA.

ALBANY.

Extract of a Letter from the Rev. John Wilson, dated Bathurst, November 7th, 1854.

IN communicating with you upon the state of affairs in the Bathurst and Lower Albany Circuit, I am sorry that have nothing of a very cheering nature

to record. This Circuit is situated in one of the most beautiful and fertile parts of Albany; but as the inhabitants are principally farmers, the population is

very scattered. We have several preaching-places; at Clumber we have the largest congregation; but at the others the attendance is rather small; and as I have very little local help, the appointments cannot be supplied so regularly and advantageously as I could desire. If all the people were so situated that they could assemble every Sabbath-day in one place, we should muster a very respectable audience, to whom we could administer the word of life. To have a congregation of this description in this Circuit is, at present, impracticable; hence we endeavour to meet the wants and circumstances of the people as well as we are able. We have suffered considerably of late by the removals of many persons who have left this neighbourhood to occupy the new portions of land that have been granted to them by the Colonial Government. Some of our best and most useful people are gone. They will doubtless be a blessing to the localities where they are now residing; nevertheless, while others may realize the advantages of these changes, the loss is no less painful to us. This is somewhat characteristic of African life; frequent changes take place, and the people remove from one place to another, which often produces difficulties in carrying forward our work. A great portion of my time is necessarily taken up in visiting the people at their various homesteads; and as certain of the places are some distance apart, I am frequently from home both

by night as well as day. It is only by constant attention to the requirements of the people that I can hope, under the blessing of God, to be made useful to this scattered population.

Such is the paucity of help in Bathurst, that the superintendency of the Sabbath-school devolves upon my wife; and I am thankful that the Lord gives her health and strength thus to labour for his glory. Both morning and afternoon, almost invariably, find her at her post.

The eastern province is now in a very unsettled state. We have but recently recovered from the last war, yet various rumours have been afloat lately which have produced very serious apprehensions, that we are likely to have another inroad of the Kaffirs, and that shortly. Should these fears be realized, the calamity will be dreadful. I pray God to avert it! If war should again desolate this land, our work in this Circuit will be materially affected; for when the people are mixed together in encampments, and have to fight for their lives and property, they are consequently placed in circumstances that are exceedingly unfavourable to personal piety.

We have interesting and attentive congregations to whom we preach; and the means of grace often prove to be times of refreshing from the presence of the Lord. We require a renewed baptism of the Holy Ghost, that sinners may be converted to God, and his people built up on their most holy faith.

NATAL.

*Extract of a Letter from the Rev. Calvert Spenseley, dated D'Urban,
December 13th, 1854.*

VISIT TO VERULAM.

I HAVE just returned from a ten days' tour in the more remote parts of my Circuit. The Sabbath I spent at Verulam, a settlement of importance, not only on account of the white population it contains, but especially because of the large and promising native interest in its immediate vicinity. There we have more than forty natives meeting in class, and in Verulam and its neighbourhood twenty-four English members of Society. I greatly regret that we should not be able to place a Missionary in their midst. It is but seldom that such a call upon the General Committee's attention exists. The propriety of stationing a Minister at Verulam was

strongly maintained by the District Meeting; and if you can meet this case, I have no doubt the Society's interests will be greatly promoted. Already my labours exceed my strength, and unless more attention can be bestowed upon the several departments under notice, I fear we shall suffer from Episcopalian influence.

NEW CHAPEL IN CONTEMPLATION.

We purpose, in a short time, to build a new chapel in Verulam for the English, which will be, though small, neat, durable, and comfortable. The means we shall obtain chiefly on the spot. Already the subscription list amounts to more than £70, inclusive of £20, which I have agreed to pay on behalf of the

natives for the old English chapel. Our determination is to build without incurring debt. Mr. Waters, one of our members in Verulam, has given us a most excellent site upon which to build. The whole will be properly secured to

the Society. I hope our necessities may find a place in your deliberations, and that favourable results will follow.

At present we have much affliction in D'Urban, trade is dull, and removals still take place.

WESTERN AFRICA.

GOLD-COAST.

Extract of a Letter from the Rev. Thomas B. Freeman, dated Cape-Coast, December 29th, 1854.

I EMBRACE the earliest opportunity of reporting to you, more definitely than I could find time to do by the last mail, some of the most important circumstances and results of my recent visit to Lagos and Abbeokuta.

I left Cape-Coast in the mail steamer "Bacchante," on Monday, November 20th. On Tuesday the 21st we communicated with Akrah, and I invited Mr. Wharton to accompany me in my brief tour. On Tuesday evening we sailed for Lagos, and landed about noon on Wednesday with the usual landing disasters of damaged trunks, portmanteaus, &c., from the breakings and washings of the surf. On the beach we found Mr. Gardiner awaiting our arrival, and delighted to receive us safe on shore.

On our arrival in the town of Lagos, which is situated on an island in an extensive lagoon and about three miles from the beach, we made immediate arrangements for holding special services, where we were to commence on the following day; and in accordance therewith Mr. Wharton preached in our temporary bamboo chapel on Friday afternoon, to a large and attentive congregation, consisting chiefly of Christian emigrants from Sierra-Leone and our school-children, with a few of the natives of the town.

We met with a most gratifying reception from our Society at Lagos, who greatly rejoiced over our visit; and during the day we also visited Mr. Campbell, the British Consul, who received us with a kind and hearty interest. We were also received very kindly by the King of Lagos; and thus ended the labours of our first day.

On Saturday, the 25th, we paid other visits, and held a special service in the evening.

On Sunday, the 26th, I preached twice to large and attentive congregations.

Monday the 27th, at noon Mr. Wharton and I started for Abbeokuta. Embarking on the Lagoon in canoes, we proceeded over a wide expanse of water, until about three P.M., when we entered one of the secondary mouths of the River Ogu, and proceeded along a narrow creek until latish in the evening, when we entered the Mam River.

There being a moon during the early part of the night, our canoe-men—native Christians of Abbeokuta, who had come down for us—proceeded on till a late hour of the night, when, the moon going down and leaving us in darkness, they drew up the canoes alongside of a small sand-bank, put their mats on the sand, and slept a few hours. Mr. Wharton and I remained in the canoes. During the darkness rain threatened us; but, happily for us, passed away, for which we felt thankful, as we should have been quite shelterless and in darkness, which would have been both disagreeable and dangerous.

On Tuesday, the 28th, at four A.M., we got water heated, and took a cup of tea in the darkness; and at daylight, half-past five A.M., we resumed our progress up the stream, having suffered no inconvenience during the night save annoyances from plenty of mosquitoes and heavy dews. At eleven, A.M., we stopped at a small village on the banks to take refreshment, and then resumed our journey.

The average width of the River Ogu is from sixty to seventy yards. A large extent of its banks is richly wooded, the silk cotton-tree, and other forest-trees of this country appearing in all their grandeur. And the brushwood, consisting of many pretty flowering shrubs, was, in many parts, overgrown with handsome trailing and climbing plants, *Convolvulacea*, *Papilionacea*, &c., while handsome varieties of *Liliacea*, of the *Amaryllis* and *Panacratium* genera, were decorating the immediate edges of

the stream, and drooping their leaves into the water, while their lively coloured flowers were expanding in striking contrast with the dark green foliage of the trees. I could have lingered and gazed for hours on these rich floral beauties, but time pressed, and my disposition to pause was soon dissipated when I thought of the possibility of my being left behind by the steamer on her return to Cape-Coast. I did leap on shore on one spot, and seize a large bunch of a beautiful white *Ipomœa*, and say, "These I will try and preserve in some way or other, and get them to Cape-Coast for introduction to England;" but, in the excitements of Abbeokuta, I overlooked them till it was too late.

Birds of the most beautiful plumage were hopping from spray to spray on the banks of the stream, and here and there a whole troop of monkeys were seen, twenty or thirty in number, young and old; of all sizes, occupying the branches, and feeding on the buds of a silk cotton-tree.

Late at night we again hauled up the canoes alongside of a sand-bank, the canoemen made up their beds on the sand, and we again slept in the canoes, with the canopy of heaven for a covering.

The heat, during the day, had been most oppressive, the thickly-wooded banks of the river admitting no breeze, and the stream too wide to admit of our enjoying much shade. We wished for sleep; but alas, the mosquitoes! The dew, too, was extremely heavy.

On Wednesday, the 29th, at day-break, we again resumed our journey, stopped at a small village to breakfast at half-past eleven A.M., and at half-past six, P.M., reached the landing-place about eight miles distant from Abbeokuta, from whence we had to travel by land. Here our kind and thoughtful canoemen immediately set to work to erect for us a temporary sleeping-hut, consisting of their paddles and bamboo poles with which they work their canoes, and some native mats.

Our lads soon kindled a fire, and, after taking some refreshment, we lay down on the ground to sleep.

Thursday, 30th.—At three, P.M., we sent on some of the canoemen to Abbeokuta, to report our near approach, and to get carriers to take up our luggage.

About seven, A.M., two of our young Teachers arrived with horses for us;

and shortly afterwards many old friends of mine, in company with Mr. Edward Bickersteth, arrived to escort us to Abbeokuta. Some of these were on horseback, and several on foot. Presently in came a man riding a beautiful war-horse, richly caparisoned in Moorish fashion, and I soon learnt that this horse was sent expressly by my old friend Shumar, the brother of the late King Sodaka, and Commander-in-Chief of the Egba forces, that I might have a first-rate horse to carry me from the river to the town.

I, of course, gladly accepted this distinguished act of kindness; and we, after taking breakfast at our halting-place, at ten, A.M., started for Abbeokuta, where we arrived at noon.

Many of our people met us on the way to bid us welcome, and some of the principal Chiefs had sent horsemen to form a part of our escort.

Towards evening we went to pay a visit to Sagba, the newly-elected King of Abbeokuta, who re-visited us with great kindness.

We then visited my old friend Shumar, who was greatly delighted to see us, and talked with me most freely on bygone days, the time of my former visit in 1842, and the changes which had, since that time, passed over them as a people.

While conversing with Shumar, he reminded me of my having, when there in 1842, made choice of a favourite spot of ground, near Sodaka's house, on which a Mission Station might be built at some future day, and said, that since his brother's death some persons had applied for it; but he had held it in reserve for us. I thanked him for his careful remembrance of us, and said that I would see it on the morrow and take possession of it; and that we should not fail to make there a Station eventually, in honour of his late brother Sodaka.

We retired early to rest that night, thankful for a comfortable bed.

On Friday, December 1st, we held two special services, which were very well attended, and performed several baptisms, and married several couples among the members of our Society.

On Saturday, December 2d, we held a Missionary Meeting, which was very well attended.

After the object of the Meeting had been stated, Mr. Bickersteth stood at the communion-rail to take down the names of the subscribers; and it was very delightful to see our people, of

both sexes, leaving their seats, and coming up, one after the other, saying, "Five shillings," "Ten shillings," "Fifteen shillings," and so on. Time pressed us so hardly, that we were reluctantly compelled to close the Meeting ere the work was finished; but Mr. Bickersteth was to complete it next day, (Sunday,) and I expect to hear that about £25 have been realized.

In the morning previous to our holding the Meeting, Shumar and Ogubunna, another Chief of great importance, paid us a visit, and also two others, of a somewhat lower rank.

During our conversation with Shumar and Ogubunna, the former stated, that he has in his farm on the banks of the river a fine timber-tree, which he then presented to us for the boards and beams of the new Station, whenever we may send sawyers to cut it down.

These Chieftains, as well as Sagba, the King, asked us many questions about Dahomi, and seemed apprehensive that they might be troubled, ere long, with another visit from the King of Dahomi; to which we answered, that the King seems too anxious to cultivate amity with England, to admit of his taking a step which would be so distasteful to the British Government as that of invading Abbeokuta.

Towards evening we rode over to pay a hasty visit to Mr. and Mrs. Townshend, of the Church Missionary Society, and to call on the King, and take our leave of him.

The Station occupied by Mr. and Mrs. Townshend is situated near Sagba's house, (or palace,) and about from two miles and a half to three miles from our Station, and are fine premises, considerably larger than ours. Their church is built on the same plan as our chapel, but larger.

We had only time to pay a short visit; and we then made a hasty call on Sagba, to say farewell, and returned home to prepare for our journey back to Lagos.

At ten P.M., we started for the river

to a landing-place much higher up the stream, and nearer to Abbeokuta. We reached it after about half an hour's ride on horseback, and then got into our canoes, and hastened down the stream, fearing lest by any chance we should be too late for the mail. We continued our progress during the greater part of the night, and, alas! all day on Sunday, as a matter of stern necessity; and at noon on Monday, exactly a week from the time of our departure, we arrived at Lagos, and were glad to find that the "Bacchante" had not yet arrived.

On Tuesday, the 5th of December, at seven P.M., we held our first Missionary Meeting at Lagos, in our bamboo chapel, the Consul in the chair, and the King of Lagos, and nearly all the merchants present on the occasion, and also some native Headmen. The attendance was very good, and the Meeting passed off exceedingly well. The King of Lagos addressed the Meeting, and expressed his gratification at the introduction of Christianity into his country, and his readiness to aid and encourage it in its progress among the people. He also proved the sincerity of his remarks by a subscription of £5. The collection on the spot amounted to £65 sterling, and will, I presume, be considerably increased ere the list is closed.

On Wednesday, the 6th, we held a special meeting, consisting of Messrs. Wharton, Gardiner, some Leaders and Local Preachers, and myself, having for its object the promotion of the prosperity of the Circuit, chapel building, &c.

On the following Friday, the mail came in, and on Saturday, we embarked for Cape-Coast, the Consul kindly sending us alongside, in company with the Bishop of Sierra-Leone, in his large, convenient boat. Thus successfully ended our first visit to Lagos, and we duly reached home, thankful to God for journeying mercies.

"How are thy servants blest, O Lord,
How sure is their defence

WEST INDIES.

ANTIGUA.

*Extract of a Letter from the Rev. Walter Garry, dated Freetown,
January 23d, 1855.*

WHEN I last wrote, we were stationed at English Harbour; but, in consequence of our not having the full

complement of Missionaries in this Circuit during the greater part of last year, it became necessary that we should

remove to Freetown, (a village about fourteen miles distant from St. John's,) as the Station was without a Missionary, and stood in greater need than English Harbour of pastoral oversight and care. Though we had been scarcely settled at English Harbour, yet, as the necessity of the case required it, we cheerfully repacked our things, and soon took up our abode, not where we were merely wanted, but where we were wanted most.

The Freetown village is the largest in the island; the population is estimated at from two to three thousand, almost all of whom are of the labouring classes. Soon after the abolition of slavery in these islands, a large number of the peasantry of Antigua purchased lands, and located themselves here. They are industrious in their habits, and frugal to a proverb; but, in consequence of the agricultural depression of the island, are very poor. Our chapel and Mission-house are situate in the centre of the village, and about two miles distant are St. Philip's, a Station of the Established Church, and New Fields, a Moravian settlement.

On entering upon the duties of the Station, I found a people who, like the Bereans of old, "received the word with all readiness of mind;" but it was not long before I discovered that, though their attendance on the means of grace, and their attention to the "word preached," were very praiseworthy, yet

they were weak in faith and worldly in spirit. I therefore arranged to meet the Leaders once a week for spiritual conversation and prayer; and these meetings, I am happy to say, have had the most salutary effect on their minds. They have now their hearts in their work, and they do it as unto the Lord. And the influence of their deepening piety is felt in all their classes, the religious experience of the members of which is more definite and satisfactory, and their walk in the world more consistent and Christian. And not a few "taking knowledge of them" have been led to emulate their example, and to give their hearts to the Lord. There has been an encouraging awakening, especially among our young people, twenty-five of whom sought and obtained admission on trial for church-membership during the last quarter; and besides these I have admitted twenty-seven adults as full and accredited church-members.

Our people in this village, though poor, (many of them not earning more than sixpence per day, so low is the rate of wages given by the planters,) are willing to support the work of God to the extent of their ability. And I can truly say of them, as the great Apostle said of the churches of Macedonia, "how that in great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

ST. KITT'S.

Extract of a Letter from the Rev. James Cox, dated St. Kitt's, February 13th, 1855.

THE terrible pestilence has nearly left our shores, so that I hope we shall meet in Antigua at our District on the 21st of March.

The work of God is reviving among us, and the gracious Spirit is still at work on the souls of the people, young

and old. Many have been added to us and to the Lord, and hundreds are asking the way to Zion. Our houses of prayer are all filled, and our souls are comforted, amidst all our cares and anxieties.

TRINIDAD.

Extract of a Letter from the Revds. James Banfield and George Irvine, dated Trinidad, January 30th, 1855.

THE year has been one of severe suffering, both to the church and the island at large. Thousands of the inhabitants of this land have been called into the eternal world by the dreadful scourge—cholera; and our own church has suffered to a great extent, nearly one hundred

and fifty members having been removed from us, most of them by the same fell destroyer. As a church, we feel assured that God doeth all things well; and while we cherish chastened feelings of the past, we look forward with pleasing hopes to the future, and pray that the

good Lord may sanctify all His dispensations, and bless our labours among the people committed to our charge. During the last three months we have received upwards of one hundred and seventy members on trial. This is matter of thankfulness; and we trust that these will be such as shall be eter-

nally saved. In our ministrations we often realize the presence of Jehovah, and feel our souls blessed. We are deeply sensible, however, of the mercies of the Divine Being towards us during a year of unprecedented sickness and general distress, and of our obligations to Him.

MISSIONS IN BRITISH AMERICA.

CANADA.

It is with gratitude to Almighty God, whose grace extends the work of Missions, that we hail the appearance, in Canada, of a periodical bearing our own name, "WESLEYAN MISSIONARY NOTICES, CANADA CONFERENCE," of which the first two Numbers have reached us. Now that the whole Methodist body in Canada, both West and East, is united under the direction of their own Conference, their Mission efforts are taking a considerable extension, and the liberality of their people promises rapidly to augment the means at their disposal, already very creditable. From the new publication, which is beautifully printed, and in size and appearance bears a strong family likeness to our own, we select a few extracts, having reference to the Missions in the Hudson's-Bay Territory, and among the Canadian Indians; both of which are now transferred from the management of this Society to that of the Canada Conference.

PERIL OF THE REV. JOHN RYERSON, ON HIS VOYAGE TO HUDSON'S-BAY, FROM ICE.

SABBATH, September 1st.—Last night at twelve o'clock, we came within a hair-breadth of being destroyed by coming in contact with an ice-berg. There was a thick white fog on the water at the time, and the first the watch saw of the ice-berg was the dashing of the waves against its side. We were then within a few rods of it, and going at the rate of between six and seven knots an hour. The watch sprang from the bow on the deck, and at the top of his voice cried, "Breakers ahead—down with the helm—hard up." The ship instantly obeyed the helm, and this saved us: had we been one rod nearer to the ice-berg, when it was discovered, or had there been one half-minute's more delay in giving the command, or the ship had been one atom more tardy in obeying the helm, we should have gone with our bow directly against the ice-berg; in which case all agree that nothing could have hindered the instant destruction of the vessel, and, as the Captain afterwards said, in five minutes not one would have been left to tell the tale of the sad disaster. As it was, when the ship came

in contact with the ice-berg, she was turned perhaps one quarter round, and therefore struck with the *cheek* of her bow, and keeling over a little, raked along the side of it, the ice-berg breaking to atoms and carrying away the cat-head, the spritsail-yard, the bummkin, the Captain's boat called the gig, the bulwarks or the frame or cap of them—a piece of timber of strong oak, between eight and nine inches square. The cat-head is a piece of timber of strong oak, twelve or fourteen inches square, projecting two-and-a-half or three feet out of the quarter-bow: this was broken off as smooth as though it had been sawed off. Indeed it made clean work of it, not leaving a thing from stem to stern, projecting beyond the hull of the vessel. Pieces of ice broken from the ice-berg, fell on the deck of the ship. I felt anxious to preserve some of them; but this I had no means of doing. The ice-berg was as high as the masts of the vessel, and supposed to be near two acres in surface. The side the vessel struck was smooth or even, or comparatively so: this was most fortunate; for had it been otherwise, we should still have been broken to pieces. The crash, as it was, was tremendous. When the bulwarks gave

way, the sound was as though the ship was breaking in two; and then the noises, terror, and excitement, attendant on the occurrences of those fearful fifteen minutes, I will not attempt to describe. All the days of my life will I render praise and thanks to the Supreme Being, for the peace and composedness of mind He gave me during the trying crisis. All this day the Captain and all hands have been hard at work, endeavouring in some degree to repair the injury sustained by the ship, by the sad occurrences of last night. The Captain supposes the amount of damage to be more than £60. He seems a good deal despondent, and says that no such dreadful accident had ever before befallen a vessel on which he sailed. The wind is high, and directly against us. We are making, perhaps, no progress; but are beating about to avoid the ice-bergs by which we are surrounded; for two or three hours we have been near the monster ice-berg we struck last night: it almost makes one's blood freeze in the veins to look at its bold front of breast-work, seventy-five or a hundred feet above the water; it appears to be nearly four-square. There are now in sight thirteen ice-bergs: they surround us on every side, like Herculean beasts of prey, waiting to swallow us up. I forgot to say in the proper place, that we struck the ice-berg in lat. 62° 32', and long. 71° west.

EXTRACT OF A LETTER FROM THE
REV. T. HURLBURT, ROSSVILLE.

THE state of religion is hopeful. Our meetings on the Sabbath are well attended, and there is an appearance of increased interest in the means of grace. Last Sabbath it rained incessantly, with a cold north wind. Still our fine church was filled four times. First, in the morning at six; at which time I read the morning service in Cree, and preached in Indian. The services of the day were concluded with a prayer-meeting at six P.M.

We have a Sabbath-school of eighty scholars, thirty-eight of whom stood up in a class and read in the English New Testament; twenty-five of these had learned some verses of Scripture.

Our day-school averages seventy at this season of the year. During the winter we expect about fifty as an average attendance. Both our Teachers have full employment.

In addition to the duties of the school Miss Adams teaches the school-girls, and women from the village, needle-work of

all kinds required—the cutting and making of garments, head-dresses, &c.

Once a week the women of the village assemble, and take lessons in needle-work. Mrs. H. always attends these meetings, and after the sewing is over they turn it into a prayer-meeting.

The last meeting of this kind, they say, was an interesting one; nine of the women praying with much apparent devotion. This, I think, is a new thing here; but it has been Mrs. H.'s custom in every place where we have been stationed, and it seems to have been an important aid in fostering individual effort and personal piety among the women. Miss A. has a prayer-meeting with the school-children, especially with the girls, and four of them have begun to pray. Miss A. has thus far spent all her time out of school-hours in working with and for the females, especially the school-girls.

We have some three hundred copies of the Gospel according to St. John, and about eight hundred copies of the Hymn-Book, unbound; and Mr. Taylor, our other Teacher, makes himself useful in the book-binding department out of school-hours.

EXTRACT OF A LETTER FROM THE
REV. WILLIAM CASE, ALNWICK.

Garden River will exercise an influence for good or evil, on several surrounding bands of Indians, both in Canada, Hudson's-Bay, and Michigan.—Garden River is directly on the *highway* for communication with Owen Sound, Manatoulin, the various trading posts on the north shores of Lakes Huron and Superior, and the South shore of Superior, including Na-we-jah-me, Kory Wash-key-Bay, (Rev. Mr. Shaw's charge,) Keway-we-nong, and numerous tribes west and south. In the conversion and salvation of the Indian tribes, the Methodist Episcopal Church and the Wesleyan-Methodist Church knew no political boundaries, each assisting other with men and means. The former commenced, and for many years supported, our Canada Missions, and we in return commenced their Missions in Michigan, and still afford them Indian labourers in the work.

A large portion of the Indians at Garden River not only received the Gospel readily, but from a degraded, indolent, drunken, pagan tribe, became a *sober, praying, and industrious* people, showing an example in these virtues of the Gospel, worthy of all commendation. In many other places we are shamed by

their filth and indolence. At Garden River, there is no wandering for the chase, their children are at school, and their families are comfortable through the whole year. They must, of course, become intelligent and useful, exhibiting the design of the Gospel for "the life which now is, as well as that which is to come."

The work of grace is progressing most favourably; of the fifty-seven families, about twenty are Methodists; about twenty are Catholics; about fourteen are Pagan; and a few have attached themselves to the Church. The first are a sober, pious, and industrious people, and these virtues are advancing on

each of the other bodies, through the faithful labours of our Missionary and his faithful assistant.

In closing these remarks, I most earnestly recommend that pecuniary assistance be afforded to put the Mission beyond embarrassment, under which it is now labouring, for want of means to liquidate the debts necessarily incurred in the buildings for worship, the Missionary's family, and family of the Teacher.

My next will show the influence this Mission is exercising in that country, and the opinion entertained by intelligent and respectable persons, both travellers and residents.

To these Missionary extracts we have pleasure in adding the following gratifying statement as to the finances of the Canada Conference Missionary Society.

THE unavoidably imperfect calculation at the Conference of the proceeds for the year of our Missionary Society made £7,300 the total amount; but sums since received have, we are gratified to record, brought the amount up to £7,539. 14s. 4d., leaving, with the excess of the previous year, in the treasury £2,206. 15s. 5d. A balance in hand is a necessity of the Society which every one does not sufficiently appreciate, unless considerable interest is to be paid, which is an evil; for during a number of months no moneys are received from the Branch Societies, and yet the support and progression of the Society's Missions must be secured. This year the balance is specially providential and necessary, and the hearty liberality of the contributors calls forth our grateful acknowledgments. A refer-

ence to the Report for 1854 will show that last year the Society had 77 Missions, and 122 Missionaries of every class; this year the Missions have been increased to 91, and the Missionaries to nearly 150, including brethren sent to Stations not fully supplied at Conference. This year five Stations, new to us, are occupied in Hudson's-Bay Territory,—Norway House, Oxford House, Lac-La-Pluie, Edmonton, and Rocky Mountains and the Pic; and the respected Deputation to the Bay Missions months ago wrote that another band of Missionaries should be sent into the Territory as soon as practicable; and several Chairmen of Districts are urgent for more labourers in destitute localities.

NEW-BRUNSWICK.

Extract of a Letter from the Rev. Richard Knight, dated Carleton, St. John, December 29th, 1854.

SOME supply for the Woodstock Circuit was indispensably necessary, owing to the very serious domestic affliction of Mr. Allen, the Superintendent; specially as the Lord was visiting that section of our Mission field with gracious indications of his favour, about the time of the young man's removal. Several persons were under deep concern for their souls, while some had obtained a sense of the Divine favour, and eight, as Mr. Allen informs me, obtained the blessing of perfect love.

I am happy to say, that I still hear pleasing information from the brethren,

Our Missionary from the Nashwaak writes thus encouragingly:—

"I am happy to be able to inform you, that this Circuit, spiritually and financially, is in a healthy and prosperous condition. The congregations are large, and remarkably attentive. I find some difficulty in disposing the members of the Society into classes, as we have few suitable persons for Leaders. I meet them in portions, after preaching, generally. Since the District, I have organized three new classes, which are doing well; one in Stanley, which is met by a good old brother, who was

formerly in England, a Local Preacher among the Primitive Methodists. Those who were converted last spring, during the protracted meetings, are, with but few exceptions, holding fast the beginning of their confidence. I am expecting to commence a protracted meeting next week, in the lower chapel, and am fully persuaded God will crown the effort with success. I am striving to exemplify in my own life the power of our holy religion to elevate and refine the moral nature of man, and make him what God designs he should be."

Mr. Temple, jun., who at present occupies our most northern Station in this District, says:—

"The work of God is in a more encouraging state in my Circuit than it has been since I came. I have taken up three new preaching-places, and the congregations at these, as well as in all parts of the Circuit, are large. I have much comfort in preaching, at New-Bandon, especially. I feel confident that we shall have a good time there; a revived spirit of prayer and expectation,

on the part of our people, is, I think, a good omen. I have received a letter from the young man at Dalhousie, on the Restigouche, in which he expresses his gratitude to God for the favour he has obtained in the eyes of the people. They have purchased a house for the use of the Circuit."

The Missionary in the Annapolis Circuit thus writes:—

"I have been quite busy in my Circuit since the District, visiting and preaching to our smaller Societies, as well as our large ones. I have met all the classes in the Circuit but one, and that I hope to meet next Sabbath. I have examined, carefully, those who joined us last spring. They were all doing well. We have about forty-six increase of members. I met the Society at Granville, renewed the tickets, and gave the sacrament. Four new members joined us. I administered the sacrament at Hillsborough, and held a love-feast; about sixty partook of the ordinance. It was a day long to be remembered."

NEWFOUNDLAND.

Extracts of two Letters from the Rev. Edmund Botterell, dated St. John's, December 26th, 1854, and February 6th, 1855.

SINCE my last letter to you was written I have been enabled to accomplish the tour through a part of the District, of which I gave you an intimation. I was mercifully preserved from all evil whilst travelling, chiefly on land, upwards of two hundred and fifty miles. Sometimes I went almost two miles an hour, sometimes three miles an hour, and sometimes nearly six miles in the same time. The Circuits which I visited are Harbour-Grace, Carbonear, Blackhead, Perlican, Island Cove, Port-de-Grave, and Brigus. I preached ten sermons, assisted at five Missionary Anniversaries, inspected three day-schools, baptized three children in the Perlican Circuit, and officiated at two funerals in Island Cove. To God alone be all the glory!

The Missionary Meetings were very excellent, and the collections in each in advance of the sum raised in the same places last year. In three of the chapels in the Island Cove and Perlican Circuits, I preached a Missionary sermon, and made a collection. Our Circuits, in

general, are in a better state now than they have been for some years.

I rejoice to have to inform you, that a very great revival of religion has, for some time, been in progress in the Bonavista Circuit. Not fewer than one hundred and fifty persons have, in Mr. Smith's opinion, recently experienced conversion to God. All these will not numerically be added to our church; but then they will be gained to our cause, which is that of true holiness all over the world. I hope both Mr. Smith and Mr. Addy will write to you fully of the prosperity of the Societies in their respective Circuits. I shall only add, which I do with thankfulness and joy, that the good work in Bonavista began by the instrumentality of a respectable fisherman, who was himself converted to God in our chapel in St. John's during last fall. I well recollect his manly form and rough features at our penitent form, as also the evening when he obtained peace with God. To God alone be praise!

PUBLICATION OF THE FRENCH CONFERENCE.

IN addition to the "Missionary Notices" of the Canada Conference, already mentioned, we receive, month by month, with great pleasure, the *Archives du Methodisme*, published by the French Conference, and conducted with real spirit, and in a tone of very earnest evangelism. It is calculated to do much for spreading warm and zealous piety in France, and we do most earnestly wish it God speed.

DEPARTURES.

THE Rev. Daniel and Mrs. Sanderson embarked at Gravesend for Madras, in the ship "Canning," on March 15th.

The Rev. John and Mrs. Cope, and the Rev. W. Lelean, sailed from Gravesend for Hobart Town, in the "Egmond and Hoorne," on the 28th of February last.

POSTSCRIPT.

WHILE this sheet is passing through the press, we have received communications from the Missionaries in the Friendly and Feejee Islands. These were brought to Sydney by the "John Wesley," which arrived there on the 7th of December last, after a voyage of eight months. The dates are as follows:—Vewa, August 12th; Bau, August 18th; Bua, August 17th; Nandy, August 24th; Lakemba, October 4th; Vavau, September 20th; Lufuka, November 8th. Up to these dates respectively, the brethren and their families were in health. The District-Meeting was held at Vewa, in the month of August. Mr. Wilson had been appointed to Vewa, and Mr. Fordham to Nandy, and each had safely arrived at his destination. Mr. Lyth had visited the island of Rotumah in the "John Wesley," and had returned in her to Sydney, much improved in health.

We can only make room for a single sentence extracted from these interesting communications. From Bau Mr. Joseph Waterhouse writes, "Our congregation increases weekly. Upwards of thirteen hundred have now embraced Christianity, and their influence will be felt."

From Sydney Mr. Boyce informs us, under date of December 30th, that the Annual Meeting of the New South Wales District had been concluded on the 2d of December, and had been a most happy one. The Victoria District-Meeting was to be held on the 2d of January, and the first Australasian Conference was summoned to meet on the 18th of the same month, in Sydney.

THE amount of contributions and remittances announced on the Cover of the Notices this month is £10,031. 10s. 4d.

BATH DISTRICT.

	£.	s.	d.
Weymouth ...	63	13	3
Melksham ...	60	17	0
Somerton	14	3	1
Shepton Mallet	25	0	0
Frome	24	0	0
Devizes	9	9	0
Dorchester ...	2	19	6
Sherborne	68	4	0
	268	5	10

MACCLESFIELD DISTRICT.

Tunstal	90	10	5
Congleton ...	18	18	1
Cheadle	16	10	3
Leek	141	8	6
Macclesfield..	74	7	2
Utttoxeter	43	4	6
Nantwich	1	9	8
Burslem	64	7	3
Buxton	51	5	2
	502	1	0

LIVERPOOL DISTRICT.

Runcorn	46	7	9
Ormskirk	24	9	11
Warrington ...	89	0	8
Welshpool ...	31	4	9
Mold and			
Buckley ...	3	13	7
Liverpool,			
North	36	2	7
Newtown	2	3	3
Wrexham	11	3	6
	244	6	0

DEVONPORT DISTRICT.

Plymouth	98	2	9
Devonport ...	48	9	7
Launceston ...	49	3	3
Holworthy ...	6	2	4
Callington ...	6	2	10
Tavistock	83	0	0
	291	0	9

HALIFAX AND BRADFORD DISTRICT.

First Huddersfield	53	19	0
Sowerby			
Bridge	113	5	1
Skipton	6	4	8
Todmorden ...	77	14	7
Halifax	5	5	0
	256	8	4

PORTSMOUTH DISTRICT.

	£.	s.	d.
Portsmouth ...	37	8	11
Ringwood ...	14	6	3
Newport (Isle of Wight) .	156	4	9
Poole	52	10	8
Southampton .	88	7	1
Andover	22	13	8
Chichester ...	20	15	0
	392	5	4

HULL DISTRICT.

Grimsby	116	1	6
Brigg	36	0	3
Pattingham ...	55	5	0
Hull, West ...	25	5	3
Driffeld	30	19	5
Bridlington ...	25	8	6
Hornsea	25	9	6
Gainsborough .	10	2	8
	324	12	1

NOTTINGHAM AND DERBY DISTRICT.

Nottingham,			
North	72	9	1
Nottingham,			
South	97	12	6
Derby	96	18	4
Ripley	45	14	8
Bingham	15	0	0
Grantham	20	0	0
Leicester	61	10	11
Mansfield	56	0	0
Melton-Mowbray	46	0	0
Newark	35	0	0
Oakham	4	16	10
Peterborough .	53	8	10
Cromford	28	8	7
Castle Donington	20	10	6
	653	10	3

LEEDS DISTRICT.

Cleckheaton ...	41	4	3
Pontefract ...	161	3	10
Headingley ...	76	12	0
Woodhouse-			
Grove	5	7	0
First Leeds,			
&c.	9	5	2
District	95	6	6
	388	18	9

BIRMINGHAM AND SHREWSBURY DISTRICT.

	£.	s.	d.
Evesham	25	18	11
Worcester ...	57	18	4
Coventry	22	12	3
Birmingham .	72	16	5
Leamington ...	35	17	2
Walsall	63	19	6
Redditch	47	16	7
Wolverhampton	156	6	2
Dudley	11	10	3
Stourbridge ...	8	11	5
Birmingham .	47	0	10
West Bromwich	67	11	8
	617	9	6

BRISTOL DISTRICT.

Bristol, North.	38	12	1
Bristol, South.	120	4	5
Tewkesbury...	41	12	3
Pontypool	18	4	8
Gloucester ...	26	14	8
Cardiff	79	17	1
Ledbury	5	9	7
Weston-super-Mare	44	5	1
Banwell	4	18	9
Chepstow	18	11	8
Hereford	41	13	5
Downend	3	9	0
Kingswood ...	22	18	3
Newport	277	9	7
Monmouth ...	18	10	4
	762	11	9

NEWCASTLE DISTRICT.

Newcastle	74	10	2
Gateshead	5	6	3
Hexham	27	11	7
Wolsingham .	12	14	6
Sunderland ...	154	3	5
Blyth	14	1	0
North Shields.	44	19	2
Shotley-Bridge	37	12	6
Houghton-le-Spring	53	1	1
	423	19	8

SHETLAND ISLES DISTRICT.

District	41	5	5
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KENT DISTRICT.			LINCOLN DISTRICT.			CHANNEL ISLANDS DISTRICT.					
£.	s.	d.	£.	s.	d.	£.	s.	d.			
Sandhurst.....	34	8	10	Wainfleet.....	13	7	10				
Margate	73	18	11	Louth	122	5	9	Jersey (Eng- lish).....	15	19	11
Ashford	28	8	9	Market Raisen	30	16	0	Ditto (French)	34	9	7
				Boston	155	11	9	Guernsey (French) ...	9	18	0
	136	16	6			322	1	4			
									60	7	6
YORK DISTRICT.			FIRST SOUTH WALES DISTRICT.			CORNWALL DISTRICT.					
Pickering.....	164	8	6	Haverford-				District.....	120	13	7
Pocklington...	17	19	10	West.....	152	7	0				
York.....	6	6	0								
	188	14	4								

Contributions to the Wesleyan Missionary Society, received by the General Treasurers, since our last announcement, up to the 14th of March, 1855, some of which are included in the District Remittances.

<i>Money received at the Mission-House.</i>		£.	s.	d.
S. X. V., per "Record"		40	0	0
A Friend to Missions, in the <i>Second Huddersfield Circuit</i>		16	5	6
John Corderoy, Esq., for China		10	10	0
Mrs. Foster, <i>Stainforth</i> , near <i>Settle</i> , <i>Yorkshire</i> , second Donation, by the Rev. T. Derry		10	0	0
The Hon. Judge Crampton, <i>Dublin</i>		10	0	0
V. O. W.		5	0	0
From the Ship M.		5	0	0
A Special Thank-Offering for Mercies received		5	0	0
James Douglas, Esq.		5	0	0
A Friend, by John Carr, Esq., <i>Brighton</i>		5	0	0
John Carr, Esq.		2	0	0
Mrs. Carr.....		1	0	0
Miss Carr		1	0	0
Mrs. Catlin, <i>Saffron Walden</i>		1	0	0
Mr. and Miss Cave, <i>Enfield</i>		2	2	0
R. D., per John Shaw, Esq., <i>Dublin</i>		2	0	0
Friends in <i>Scotland</i> , for Canarese Type, by the Rev. D. Sanderson.....		1	18	0
Mrs. Holehouse, <i>Merthyr-Tydvil</i> , Daily Offerings, for China		1	10	5
J. E. Dunt, Esq., <i>Cockspur-Street</i>		1	1	0
R. Ramsden, Esq.		1	1	0
Miss De Lancy		1	1	0
F. Herbert, Esq., <i>Chelsea</i>		1	1	0
Mr. Bates, <i>Low Teams</i> , <i>Gateshead Circuit</i> , for China		1	0	0
A Friend, by the Rev. J. W. Dawson, <i>Wimborne</i> , for China.....		1	0	0
Ditto, by Ditto, for Africa.....		1	0	0
A Thank-Offering for Mercies received, by the Rev. W. Arthur.....		1	0	0

LEGACIES.

Mr. John Lomas, <i>Egerton-Terrace</i> , <i>Manchester</i> , by the Rev. J. D. Brocklehurst, £50, less duty, £5	45	0	0
Mr. George Gough, of <i>Bandon</i> , <i>Ireland</i> , by the Rev. John Gilchrist ...	20	0	0

The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.]

[SOCIETY ORGANIZED, 1816.]

MAY, 1855.

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THIRD SERIES. VOL. II.

THIRTY-NINTH FROM THE COMMENCEMENT.

LONDON:

THE WESLEYAN MISSION-HOUSE,

BISHOPSGATE-STREET-WITHIN ;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES.

Price One Penny.

AUXILIARY WESLEYAN MISSIONARY SOCIETY FOR THE LONDON DISTRICT.

THE Annual Meeting of this Society will be held in the *City-Road Chapel*, on Monday evening, May 14th. The Chair will be taken at Six o'clock.

Tickets of Admission to this Meeting may be obtained by the Subscribers, on application to the Treasurers and Secretaries of the several Branch Societies in the London District, in connexion with this Auxiliary; or to those Collectors to whom their Subscriptions and Donations have been paid. The Officers of such Branch Societies may apply for their quota of Tickets at the Wesleyan Mission-House, Bishopsgate-Street Within, on Monday, May 7th, or on any following day in that week.

On Sunday, May 13th, Sermons will be preached, and the usual *Annual Collections* for the WESLEYAN MISSIONS will be made, in most of the Chapels of the Wesleyan Methodists in or near London. The following are the

APPOINTMENTS FOR SUNDAY, MAY 13th, viz. :—

FIRST LONDON CIRCUIT.

St. John's-Square Chapel, at half-past Ten, the Rev. Benjamin Hellier; and at half-past Six, the Rev. John Smith.

Hackney-Road Chapel, at half-past Ten, the Rev. George T. Morrison; and at half-past Six, the Rev. Frederick J. Jobson.

Jewin-Street Chapel, Aldersgate, at half-past Ten, the Rev. William Arthur, A.M.; and at half-past Six, the Rev. Joseph Wood.

New North-Road Chapel, Hoxton, at half-past Ten, the Rev. William Jackson; and at half-past Six, the Rev. Benjamin Hellier.

SECOND LONDON CIRCUIT.

King's-Cross Chapel, Liverpool-Street, at a quarter before Eleven, the Rev. John Smith; and at half-past Six, the Rev. John H. James.

Gloucester-Place Chapel, Kentish-Town, at Eleven, the Rev. William H. Rule; and at half-past Six, the Rev. Joseph Millar.

King-Street Chapel, Camden-Town, at a quarter before Eleven, the Rev. Joseph Bush; and at half-past Six, the Rev. William H. Rule.

Harp-Alley Chapel, Faringdon-Street, at Eleven, Mr. Pordige; and at Six, the Rev. William Brocklehurst.

THIRD LONDON CIRCUIT.

St. George's Chapel, Cannon-Street Road, at half-past Ten, the Rev. Thomas Llewellyn; and at half-past Six, the Rev. John W. Greeves.

New Chapel, Poplar, at half-past Ten, the Rev. John W. Greeves; and at half-past Six, the Rev. Thomas Llewellyn.

Limehouse Chapel, at half-past Ten, the Rev. William O. Booth; and at half-past Six, the Rev. Frederick W. Briggs.

Globe-Road Chapel, Mile-End, at half-past Ten, the Rev. Frederick W. Briggs; and at half-past Six, Mr. F. Greeves.

Seamen's Chapel, Commercial-Road, at Eleven, the Rev. Joseph Wood; and at half-past Six, the Rev. William O. Booth.

Stratford Chapel, at Eleven and Six, the Rev. Isaac Phenix.

FOURTH LONDON CIRCUIT.

Silver-Street Chapel, Rotherhithe, at half-past Ten, the Rev. William Fox; and at half-past Six, the Rev. John Keeling.

Albion-Street Chapel, Rotherhithe, at half-past Ten, the Rev. John Keeling; and at half-past Six, the Rev. Thomas Kent.

Peckham Chapel, at half-past Ten, the Rev. Thomas Kent; and at Six, the Rev. Thomas Akroyd.

FIFTH LONDON CIRCUIT.

Walworth Chapel, at half-past Ten, the Rev. Charles Westlake; and at Six, the Rev. Hugh Jones.

WESLEYAN MISSIONARY NOTICES, &c.

MAY, 1855.

FEEJEE.

THE Postscript to our last Number announced the arrival of numerous and interesting communications from the Feejee and Friendly Islands. We take the earliest opportunity of making our readers acquainted with their contents, assured that they will confirm the sentiments of affectionate interest with which these important Missions have ever been regarded; and that many will join us in giving thanks to God for the grace vouchsafed to our brethren, and for the good results of their labours. Some of the facts detailed in these letters have been mentioned previously; but they are narrated with so much force and freshness by Mr. Waterhouse, that we cannot prevail upon ourselves to omit any part of his communications.

Extract of a Letter from the Rev. Joseph Waterhouse, dated Bau, June 1st, 1854.

It is with unutterable feelings of gratitude to my gracious Master, that I undertake the pleasing task of communicating to you, and through you to the honoured supporters of the Feejeean Mission, the record of the mighty Spirit's powerful operation upon the hearts of the debased cannibals amongst whom I reside.

You have frequently heard of the obstinate attachment of Bau to cannibalism and cruelty. It was probably owing to this that its Chiefs would never allow us permission to build a house within the precincts of the sacred city.

COMMENCEMENT OF OPERATIONS
AT BAU. EARLY STRUGGLES
AND DISCOURAGEMENTS.

It was in October, 1853, that the King gave us permission to form an establishment here. No time was lost in taking possession of the ground. Leaving my family at Vewa, I voluntarily endured a residence in a wretchedly small hut, amongst these blood-thirsty people, in order to get a house built. On one occasion, a body was left for several hours within three yards of the door of my hut, previous to its being cooked and eaten. For three months did the King trifle with my feelings, and disregard his own solemn promise. It seemed as though we should never get the house built, and my own health was rapidly failing. The Heathen Priests boldly affirmed that their gods would kill me, and were now

beginning their work. But I recovered, and the Chief redeemed his promise, and ordered the house to be commenced.

No sooner were we somewhat settled, than we became the subjects of daily insult and robbery. Instead of being satisfied with hanging pieces of human flesh within two or three yards of our fence, as they did at first, some of the people proceeded to fix it upon reeds, and place it within a yard or two of our doors and windows.

All was lost but faith.

A promise was then applied with Divine force to comfort me. Being exceedingly dejected, I opened my Bible one day, and was greatly encouraged with a promise on which faith laid firm hold. This stirred me up to constant believing prayer.

Just after this, a letter was received from King George of Tonga, urging the Chief to embrace Christianity. The Chief acknowledged the receipt of this communication without referring to George's request.

THE EVENTFUL DAY.

On the 27th of April, I had a long interview with Thakombau in private, during which he resolved to renounce Heathenism. The following Saturday was the great day of preparation. Several tons of *taro* were brought for the Sunday's consumption. Bales of native calico were distributed amongst those who wished to clothe themselves.

On Sunday, April 30th, the two great drums of Feejee—known to the natives by the name of “the publisher of war,” which had never been used but to congregate warriors and cannibals—were beaten to assemble those who wished to enrol themselves under the Prince of Peace. The King, with about three hundred Chiefs and attendants, then entered a large dwelling, (120 feet by 30,) and arranged themselves for the service. The Priest of his household gods, and all his wives,—about fifty,—followed him. The Rev. James Calvert, of the adjoining Circuit, kindly complied with our invitation, and conducted the morning service. The change in the people, with clean faces, and well clothed, was very striking.

The following Sabbath three hundred more embraced Christianity.

On the 8th of May the temples began to be spoiled of their ornaments. One of their deities, the god of rain and fair weather, was brought in triumph to me. The Heathens from the large land predicted my death.

ATTACK ON A SACRED FOREST.

9th.—An attack was made upon a sacred forest in our vicinity. The carpenters were conveyed by water to the spot. Solemnly bowing before the great Creator, one of the Teachers prayed aloud, and besought him to prevent any evil from coming to them while they attacked “Satan’s forest.” They then felled some of the monster iron-wood trees, which have been considered sacred for ages. Some of the poor carpenters trembled very much, lest an evil spirit should kill them. They are taught by tradition that their forefathers felled some of these trees on one occasion, and then retired to rest for the night. The next day, on repairing to the spot in order to

square the logs, they were surprised to find that the trees were again in their proper position, and still growing.

Messengers were now sent to several islands, directing the inhabitants to renounce idolatry. Every Sabbath brought an addition to our numbers at Bau.

Evening and morning, some four or five of us regularly conduct family prayer in the various dwellings, going “from house to house.” “The spirit of grace and of supplications” seems to be poured upon some houses. Frequently during public worship do we behold the heaving breast and the starting tear. But we desire to have a copious pentecostal shower: then shall sinners be converted to our God.

Bau is converted from Heathenism to Christianity: we now labour for Bau’s conversion from sin unto holiness.

Our congregations are very orderly and attentive. The Chief repeated nearly the whole of one sermon the day after he heard it. The truths of revelation seem to interest these intelligent people. Upwards of one thousand have become Christians.

LADIES’ WORK.

I take this opportunity of tendering our thanks to Mrs. Etchells, of Droylsden, who kindly sent us a few children’s print frocks, in remembrance of my late father. No presents could be more acceptable or useful, as it somewhat relieves our wives, who are very fully occupied from morning to night. Some hundreds of mothers already look to Mrs. Waterhouse alone for help in cutting out and sewing garments for themselves and their families. From want of time, we are obliged to leave much undone which we wish to do.

Extract of a Letter from the Same, dated Bau, August 18th, 1854.

THE pleasing excitement produced by the visit of your honoured representative, the Rev. Robert Young, was soon exchanged for the blood-chilling horrors of cannibal Feejee. I shall not soon forget the 28th of December last. Nine of their enemies were captured by the Bau people, four of whom were brought here to be eaten; whilst a young man and woman (the only female amongst the number) were bound and brought alive. The poor creature was abused shamefully whilst in the hands of her cruel captors. On their arrival her scanty

dress was taken off, and she was sent ashore in a state of perfect nudity. In the presence of a large mixed company of eager spectators she was clubbed, and then cut up, and prepared for the oven before pulsation ceased.

PLEADING FOR LIFE.

The same fate awaited the youth (about eighteen years of age) so soon as the King had obtained all the information from him which it was supposed he could give. Providentially this gave me time to make some efforts

towards the saving of his life. With heaving bosom I wandered along the lanes of this guilty city on that inauspicious day. No man said, "God speed thee." The blackest looks were directed towards me. I requested a Tonguese Chief to aid me; but he said, "I pray thee have me excused." He, however, sent one of his men to protect me. Away we went; frequently compelled to turn aside, and conceal from our sight the operations of these human butchers. At length I entered the presence of the guilty monarch, whose bearing seemed to say, "Hast thou found me, O my enemy?" I spoke; but he interrupted me. With a hellish look, which I could not misinterpret, he exclaimed, "The man CANNOT live!" I made no reply, but prayed in silence unto Him who can soften the hardest heart. The mysterious power of the Eternal Being touched the stony heart of this prince of cannibals; and he seemed to relent. Again did I, in meekness, plead the cause of my captive fellow-man, and the Chief listened rather more respectfully. He eventually promised to spare the young man. The youth was then informed by the Chief of the pleasing change in his circumstances, and ordered to go and bathe. During his absence, a Feejeean approached the King very respectfully, and begged His Majesty to give him the young man to kill and eat that very day. With diabolical eloquence did he urge his suit, notwithstanding my presence. But the King adhered to his promise to me. *The King had never yielded in such a case before*; and I was encouraged to labour more incessantly. One of the bodies was left within three yards of my door for several hours. I was compelled to retire to Vewa for a few days, until they should have digested their princely food.

On the 4th of March, Bau was burnt by accident. Our house had a narrow escape. On the 18th we were visited by a hurricane, which destroyed vegetation and blew down many houses. But the

God of the elements again preserved us. Our house nearly gave way; and if it had actually been blown down, the natives would have considered that all our property was now theirs, and they would have taken it.

In April pieces of human flesh were hung on our gates and in front of the windows and doors. Some of the common people threatened to kill and eat me if I again expostulated with them on the subject of cannibalism.

But a brighter day was dawning, and darkness was about to be succeeded by the light of Gospel influence. On the 1st of June I wrote you an account of the public renunciation of Heathenism by the Chief.

HOPEFUL PROSPECTS. REINFORCEMENTS.

Our congregation increases weekly. Upwards of *thirteen hundred* have now embraced Christianity, and I need not say their influence will be felt. The High Priest has been inspired since he became a Christian; but the King whipped him publicly, and the devil has not annoyed him since.

We beg to tender you our most grateful acknowledgments for the appointments of Messrs. Fordham and Wilson. We consider their arrival quite providential, and you shall not regret your liberality. In the name of the Lord we took possession of Bau, and now we re-occupy Rewa. You will see by the "Minutes," that every man is at work, and we expect to make a great impression on Feejee this year. Just as Australia is honouring the Lord by providing increased pecuniary aid towards these Missions, the Lord is honouring Australia by directing two of her own Missionaries to occupy the two most trying Stations in all the Feejees.

O that I could secure the prayers of the British churches in behalf of poor Feejee! Then shall the word of the Lord run, and have free course, and be glorified, as it is with you.

THE system of revealed religion is distinguished by its tenderness to widows, who, both in the Old Testament and the New, are represented as peculiarly under the protection of God, and entitled to the sympathizing regards of His people. But Heathenism knows no pity; the most distressed and helpless find no shadow under the idol-altar. Witness the wide-spread practice of infanticide, and the long-continued suttee system, both now happily suppressed by the strong arm of British power in India; and the scarcely less cruel custom of strangling of widows in Feejee. Numerous notices of this inhuman

practice have appeared within the last few years, and they are all valuable as exhibiting the indirect benefits of Missionary labour, and illustrating by contrast the blessings of Christianity. The persevering and costly efforts of the Missionaries to prevent this horrid waste of life are greatly to their honour; and Mr. Malvern's narrative will, we doubt not, awaken, not merely admiration, but gratitude and prayer for his continued success.

Extract of a Letter from the Rev. John Malvern, dated Nandy, April 25th, 1854.

A CHANGE OF STATION.

I BEG to acknowledge the receipt of a kind letter, by the "Wesley's" last visit, from the Rev. George Osborn, congratulating us on the state of the work of God in the Lakemba Circuit. That fine field of labour I have left for one of a very different character. That is the garden of the Lord, this is the wilderness of the devil. The little church in this part of Feejee is an oasis in a great desert of cannibal Heathenism. The Prince of the power of the air ruleth in the hearts of the man-eating natives of this gloomy island; they are led captive by him at his will: they commit the most horrible crimes, and apparently without remorse. They delight in fighting, and wage war upon the slightest provocation; their feet are verily "*swift to shed blood.*" They still continue to cook and eat those whom they capture, dead and alive; and, to complete the tragedy, the friends of the slaughtered and devoured. Out of pretended kindness to the deceased husband and bereaved widow, they strangle her, that they may both meet and enjoy each other's company again in *butu* (hades). These are the foul spirits by whom we are closely surrounded. Were it not for confidence in His protection who has all power in heaven and in earth, we should be constantly terrified by the thought, that they would some day break in upon us and destroy us. Seven or eight bodies, we suspect, have been eaten in our neighbourhood during the last week. One we know has. Another we have heard of, being sent to a town about three miles off, for the same purpose; and all have no doubt shared the same fate. We should be glad to indulge the thought, that the lives of their wives are spared; but we do not hesitate to say, that they have had to submit to the fatal cord. Sometimes the women are interceded for and saved by the Heathen themselves; but this seems to be quite the exception rather than the rule. And they not only strangle the wives of those

who are captured and killed in war, but most of those whose husbands die a natural death are destroyed in the same way, and for the reason stated, that husband and wife may again meet and dwell together in the world to which they go. One of the great objections of the men to Christianity is, that, when they die, they would not be able to take their wives with them.

STRANGLING OF A WIDOW PREVENTED.

During the few months we have been in Nandy, we have had opportunities too frequent of witnessing the diabolical practice of strangling widows. A few days after our arrival, on my return from preaching, from a near town, on the Sabbath, one of our Local Preachers came to me, and told me that the Heathen at Vanara, a village four miles away, were preparing to strangle a woman. I trembled when I heard this, for it was work to which I had not been accustomed; but at the same time I resolved to do what could be done to save her. I and my colleague, Mr. Samuel Waterhouse, collected the most influential natives we could, and made all possible haste to the place. After a hard and oppressive walk, for we had a very long and steep hill to climb, as well as a blazing sun over our heads, we reached the house in which were the dead husband and the fated wife. We crawled in through the low door-way, when the first object which caught our attention was the dead man, laid out in full dress, being wrapped, from his breast downwards, with a large quantity of native cloth; his face and arms were bare, and made thoroughly black, altogether presenting a horribly grotesque and fiendish appearance. We inquired for the poor woman. We found her sitting in a dark corner alone, painted from head to foot with turmeric, and respectably dressed. They were both thus ornamentally attired for entrance into *Naicobocobo*, their imaginary place of departed spirits. We presented a couple of large whale's

teeth as an offering that the woman might live. To our great joy the offering was accepted, and she might escape death if she would. But she would not be saved. We reasoned with her, and earnestly besought her not to be so foolish; but she persisted in declaring that she would be strangled. We saw that there was no alternative but to drag her away, and presuming that our offering had closed the mouths and hands of the savages, we determined to try how the use of force would succeed. We took hold of her and began to pull her away; she hung back with all her strength. In the struggle several of us soon got well daubed with the turmeric with which she was covered. This was dreaded by all of us, as it was extremely difficult to get rid of, and we could not help laughing at each other. Finding that dragging was of no use, we prevailed upon some of the stronger Christian natives to carry her off the ground. This they nobly and literally performed, for she would not put her legs down to walk; her daughter, almost a young woman, crying piteously, not knowing our motive, and she, the mother, crying incessantly after her husband. The Heathen said not a word. They were absorbed in the whale's teeth, or perhaps understood what we were about. Her crying and great determination not to be taken away strongly influenced the Christians to relax their efforts. We urged them on, however, persuading them to take her to their own town, telling them that she would be all right in a day or two. We suspected that a good deal of the feeling she manifested was feigned, being well aware that her friends would be much ashamed and angry if she were *domo bula*, (desirous to live,) and this very likely would have cost her her life. If she did play the hypocrite, she performed the part well; for, to make it appear that she really wished to die, she strove several times to take hold of the chief lady's head, the punishment of which in Feejee is death. The lady was aware of her intention, but, being a Christian, nobly endured it. When we had succeeded in getting her to the top of the hill overlooking her dreary homestead, as we halted to rest, she sat down and cried again for her husband, calling him by name. To this our hard and stubborn hearts paid no regard, but to escape far off with her as soon as possible. As we proceeded onward, and had got a good distance from the sight and hearing of her friends, she began to improve; her cry-

ing became less vehement, and she straightened her legs. Before had got half way to the Mission-Station, her crying ceased, and she walked well; and by the time we reached the precincts of Nasavu, the Christian town, she walked alone, and appeared as little sorrowful, and to desire strangling as much as any of us; nor could she conceal her thankfulness for her great deliverance. We lodged her in the Chief's house, and thanked God for having enabled us to pluck this brand from the burning. But next day we had another battle to fight for her. A greater Chief than we had *soroed* (made an offering) too, the day before, came and demanded her, that she might go and be strangled. We presented a splendid American axe, &c., and pleaded hard. By the help of the Lord we succeeded, and there and then the pitiable creature's salvation was sealed. It is with great pleasure that we can add, that she has embraced Christianity; she is also learning to read, and we indulge a strong hope that that religion which saved her life, will save her immortal soul. She has many times expressed her thankfulness for our preventing her being strangled; and whenever she shakes hands, she does it very heartily, and gives one a hard squeeze, to let us know the gratitude she feels.

UNSUCCESSFUL EFFORTS.

In many instances we are not so successful.

August 31st.—This afternoon we were called upon by some of the Christian people to go and prevent the strangling of a woman at Nandyra, a Heathen hamlet about a mile and a half from the Mission-premises. We took the boat and got there as soon as we could; but we were too late. The demon-like beings had dispatched their victim with all speed, lest we should be in time to snatch it from them. We entered the house where the awful deed had been perpetrated. There, stretched before us, was the strangled widow; she lay without a feature distorted, with a smile on her countenance, and as though she was asleep. We felt her pulse, hoping against hope; but it had ceased to beat. Our hearts warmed within us. We looked at the Pagan group around us with indignation and pity. We severely reprimanded them for the murder they had committed, and told them they would be called by God to give an account of what they had done, in the day of judgment. At this they hung

down their heads. Among those we spoke to was a young man, the strangled woman's son. He had been assisting in drawing the cord to take away his mother's life. He had lately embraced Christianity, but had turned back again to Heathenism. We gave him a very sharp rebuke, and told him not to forget, for he would not be long without his reward. A few weeks after, he went to a fight, and was very soon brought back lifeless, with a good deal of his scalp torn off by a musket-ball. Many Feejeans took notice of this, and said it was a judgment of God upon him for killing his mother.

A SUCCESSFUL CASE.

On the afternoon of November 5th, the sad tidings reached our ears, that a man had died at Solevu, a Heathen settlement three miles away, and that his wife was to be strangled on the following morning. Knowing that we should have Chiefs to deal with, and thinking that our task would probably be a difficult one, we hastened to the Christian Chief, being a man of considerable influence, to hear from him what had best be done. He seemed quite at a loss to know what to say. He declined going himself; but advised that we, the Missionaries, should go, with some suitable persons to accompany us. He said, moreover, that he thought our going would be useless; that there was no possibility of preventing it. We set off, notwithstanding, putting our trust in the Lord, and soon arrived at the place of contest between ourselves and our Master, and the Heathen and their master. We approached the door-way of the large house wherein the strangling was to take place. We looked inside, and saw that it was filled with females, who were all sitting and crying aloud, except one, a tall and graceful-looking woman, who was standing, but not crying, and occasionally walked to and fro, from one end of the room to the other. She was decently and well dressed, wearing a white cloth round her waist, a handsome gauzy white head-dress, falling half-way down her back, and a narrow native comb, eighteen inches long, standing out from her forehead. This was the personage upon whom the tragic deed of strangling was to be performed next morning. Her female friends had assembled around her, to weep over her, to condole with her, to encourage her to die nobly, and to bid her good bye. Most of the crying company appeared sincere. Some wept

bitterly. While mourning for their friend, they perhaps thought of themselves, knowing that, ere long, they would almost certainly be in the same condition. Our hearts ached as we gazed upon this tall figure, this victim of hellish infatuation and Heathen cruelty; and we at once bestirred ourselves to see what could be done to save her, and disappoint the devil of his prey. We inquired for the Chiefs, but none were at hand. We sent after them, but not one could be found. Night drew near, and there was no alternative but to leave the poor woman at an awful risk, or to stay with her until her case was decided. We concluded that Mr. Waterhouse, who was a much younger recruit in the service than myself, should return home to our families; and that I, with the Teacher of the place, (for we have a Teacher here, although but one or two have embraced Christianity,) should remain and wait for the Chiefs. At sunset the company of women cast off their crying, and commenced chanting merry songs, connected with loud clapping, after their Heathen fashion. The object of this was to cheer and fortify her heart, which might be inclined to sadness at the thought of losing her life, and bidding farewell to the world early next day. Their singing and clapping is in itself pleasing; but with the present associations, its romantic notes changed into tones of gloom, which filled one with horror. After a while the women were either joined by, or exchanged for, a company of young men, who kept on the dismal chanting, with short intervals, during the whole of the night. That night I shall not easily forget. I could not sleep for the noise, and from fear lest they should strangle the woman before daylight; we dreaded the idea, too, of having to interfere with them while it was dark, thinking they might be enraged and club us. Hour after hour passed slowly away, but nothing was done. About two o'clock their merry-making was broken by the loud hoarse cry of the widow calling for her husband. Shortly afterwards her children and relatives came to her to bid her good bye; their mutual cries were distinctly heard. These doleful wallings were intermingled with, and partially drowned by, the demoniacal chanting and clapping of those who had been taught by Satan to rejoice over such monstrous doings. At daybreak the singing ceased. One among us observed, "They are closing the house: it is time for us to be stir-

ring." I immediately despatched Solomon, the Teacher, in search of the ruling Chief. Meantime I stepped across to the place of execution, to see what was going on. I saw the pitiable woman sitting down, embracing her nephew, and taking her farewell of him. She looked at me, but did not speak, (glad enough, I believe, to find the Missionary at hand). A few females were spreading large new mats, on which she was to stand to be strangled, and afterwards laid out. These preparations were going forward while she was sitting in the room. Judging that they would not strangle her just yet, I went away a short distance. I was quickly called back by the cry, "They are shutting the doors, they are going to strangle the woman." I ran and entered the house, when to my surprise a large company of men had assembled, for the purpose of executing the dreadful deed. The widow, to near her fate, was standing erect on the mats which had been spread. She was fantastically painted from head to foot, attired in a new and handsome dress, and her head adorned with a fine plume of various colours. As soon as I was seen by those concerned in the woman's death, the contest began. Her friends presented a whale's tooth that she might die. I (her enemy) at once presented a noble tooth that she might live. Another large tooth was presented that she might die. This I met with a noble American axe, which preponderated and turned the scale. The Chief could not withstand the temptation. When his eye caught sight of it, without further hesitation he said to the pitiable woman, standing on the very brink of her doom, "Sit down," the meaning of which was, that our offering was accepted, and she was saved. At this moment there was considerable demurring among the Heathen, some approving, and others warmly on the opposite side, when Mr. Forbes, an American residing in Nandy, to make the matter doubly sure, presented another axe. This, with a few conciliatory words, silenced all objectors, and we had the great happiness to behold, after many fears and much anxiety, a fellow-creature, yea, a sister, and one for whom Christ shed his blood, taken out of the very teeth of him "who goeth about as a roaring lion, seeking whom he may devour." When she for whom we had pleaded, and prevailed, was told by her Chief that she must live, she tore off her plume and head-dress piecemeal, as though she was sorely vexed that her

dying was prevented. This, I am satisfied, was pretence, knowing well that her Heathen friends would be greatly ashamed and mortified, for her to appear to wish to live. Before we left the memorable scene of conflict and victory, I went to the widow to bid her farewell, and to congratulate her on her deliverance. I quite believe that she truly reciprocated, but she did not dare to manifest her feelings. We returned home with light hearts, praising the Lord for the help he had afforded; and by which, we felt ready and glad to acknowledge, the achievement we had witnessed had been wrought.

ANOTHER UNSUCCESSFUL CASE.

About a month since, hearing that Ragei, a man of blood, and on this account a man of importance, was smitten with consumption, and was near unto death, we made every effort to save his wife from being strangled. She was a fine young woman, not more than twenty-five years of age. I, with a Christian Chief, and some other influential Christians, went to Nandyau, the town where the sick man lay. We presented two whale's teeth for the woman's life. They were accepted conditionally, that if the Chiefs of Solevu could be prevailed with, she should be spared. Next day I went to Solevu. I presented a handsome tooth, which was readily and cheerfully accepted, and a respectable messenger was despatched to say that the woman was to live. All appeared straightforward, and we rejoiced in the hope that she would certainly be saved. In a day or two after the man died; and, to our painful disappointment, we heard that the woman was strangled. From what we are told, it was brought about by the wish of one man, a friend of the young widow, to whom it was said she went and besought him to have her life taken. She suffered a hard and cruel death. They tried once to strangle her, but could not extinguish the vital spark; they then tried another plan, with knots in the cord, and after a hard pull managed to choke her to death.

I could give you several more accounts of strangling, some of which we have been successful in preventing; but these will be sufficient to show you the state of the people among whom we dwell. Feejee is very far from being saved yet. Her dark places are full of the habitations of cruelty. But although the atrocious crimes of strangling and cannibalism are practised, so far as we know, by the mass of the population in

the leeward islands, and every other species of iniquity indulged in, it must not be thought that the Gospel here has had but little effect. We see that it has diffused its influence to a great extent. Many of the Heathen profess a liking to Christianity, and a desire that Heathenism was abandoned. Persons of importance, we hear, refuse to eat human flesh. It is pretty clear that the folly of strangling their women is seen and is disliked; and a pleasing feature is, that they will listen attentively while we condemn their sins, and preach to them the words of Divine truth.

APPEAL FOR HELP.

We pray that our Christian friends at home will not cease to remember and pity poor Feejee. We hear that our worthy Committee is under the necessity of curtailing our means. My dear friends,

if we have not the means you supply us with, we cannot carry on his work. We cannot traverse these seas, we cannot go from place to place and preach the Gospel to these hordes of savages; they must continue to fight and kill one another; "the gloom of hellish night" must rest upon them; the cannibals must continue to quaff each other's blood, and the helpless widow must be at the mercy of, and be strangled by, the stronger sex; in a word they must fill up the measure of their iniquity, heap up wrath against the day of wrath, and ultimately plunge into the burning and eternal lake.

I am happy to inform you that we are in tolerable health, and at present free from peril; but how long we are likely so to continue I cannot say, for we know not, especially here, what a day may bring forth.

FRIENDLY ISLANDS.

Extract of a Letter from Mr. Richard Amos, dated Neiafu, Vavau, October 17th, 1854.

ARRIVAL OF THE "WESLEY."

You will have heard already that the "John Wesley" came to anchor off Nukunlofa on Sunday the 21st of May last. She had on board the Rev. Messrs. Vercoe, Wilson, and Fordham, with their estimable wives, and Mrs. Davis, who had been to the colonies to seek health.

King George wished to detain Messrs. Fordham and Wilson for the Friendly Islands, complaining that Missionaries were always passing through his dominions on their way to Feejee; but none remained in Tonga, although seven have left since the last came. The brethren said that Feejee was still Heathen, and they must go and make war upon the enemy; whereas Tonga was Christianised. "Yes," said the King, "but the Heathens of Feejee will not hear you, whilst our Mission-houses are standing empty; and we have yet to learn that it is good policy to leave a conquered country unprotected, in order to make war upon the regions beyond. Do you send all the Ministers out of England as Missionaries to Heathen lands?" He was reminded that England supports its own Ministers, to which he replied, "And so will Tonga; I told Mr. Young so; we want a complement of seven Missionaries in this District," (exclusive of Native Ministers,) "and

we will make oil to support them." He was assured by us that the British public would not let him want Missionaries when they knew the crippled state of this Mission; but at present the houses must stand empty until we get men. The interview was altogether a pleasing one, and highly gratified the friends.

VISIT TO NOMUKA.

We sailed on Friday, and anchored at Nomuka, where we were detained three days by contrary winds. On the Sabbath Mr. Davis preached at Nomuka, and I remained on board to conduct the English service. We were anchored between the larger and smaller islands of Nomuka, with the lofty cone of Kao and the smoking volcano of Tofua in the distance. It was a beautiful morning; the sea was calm and bright, and our service was held on deck. The beauties of nature aided devotion. It was a peaceful scene. Nomuka was visited by both Tasman and Cook, who mention many particulars of interest which occurred during their visit to this island. The name is generally spelt "Annamooca," and the volcano of Tofua, "Attofoa," which arises from using English orthography, and uniting the prefix with the noun. While we were at anchor here, our party visited the circular lake on the larger island, the water of which is much saltier than the ocean,

and contains the *ava*, a fish never found in the sea. This lake is perfectly round; and is, I think, a volcanic crater of very ancient date. It was thought to have no inlet from the sea; but Captain Ryle and myself discovered proof that it is influenced by the tides, so that there must be subterranean communication. The Chief of the country, Late Taufavaivai, sent out some canoes upon the lake to fish for *ava*, and on our return to supper we ate fish with a peculiar relish. The Chief sent sufficient not only to supply the *cuddy* table, but also to feast the sailors for a whole day.

THE HAABAI GROUP.

In sailing to Lifuka on Tuesday, we were quite enchanted with the gems of islets that arose to view, one after the other, until we were right in the midst of the Haabaian archipelago, and completely surrounded by green isles, fringed with pretty sandy beaches, and decked with the gorgeous plumes of the graceful cocoa-nut palm. The islands are not so beautiful as they appear to be from the deck of the vessel; but with the enchantment which distance lends to them as they stud these glittering seas, so skilfully grouped, one might imagine them the abodes of spirits blest, and the bards of old could have no more doubted of the true locality of the long-sought Hesperides. It rained heavily on our arrival at Lifuka, and we left that place under similar circumstances, having taken Mr. West on board to proceed to Vavau.

As we neared Vavau, the volcano of Late appeared in sight. An eruption had taken place on this isle at the beginning of the year, and a large lake is formed on the side of the mountain. It is forty miles from Vavau, and no land intervening. During the eruption, the sun could not be seen at Vavau until noon, and the showers of ashes smothered every thing on that island, spoiling the Missionaries' dinner upon the table, and destroying the vegetation. There are four volcanoes in King George's dominions—Tofua, Late, Fonualei, and Niua-foou; three of which have broken out within the last seven years, and we expect an eruption soon at Tofua, as new craters are indicated. If the "visions of philosophers" brighten into realities, and the upheaving theory of the geologist be correct, who can say that the descendants of our good King George may not reign over a continental empire, when these isles shall become mountain peaks, and the vast plains

built by the mason-insect shall emerge from out the azure main? At any rate, the volcanic agency is on the spot to do it, and it only waits the fiat of Omnipotence. We landed at Vavau on Saturday night, and were glad to meet again with our dear friends Mr. and Mrs. Daniel, after a year's absence. Since we were here a year ago, Mr. Daniel has built a beautiful villa that would disgrace no British colony on the globe. I was delighted with a quiet, domestic scene which we heard of incidentally; that is, the Missionary's wife reading to him Mrs. H. B. Stowe's famous book, while he glazed the windows for their new house. Such is life in the South Seas.

It is decided that I remove to Vavau, in compliance with the request of the Chiefs, and on account of the health of my wife and family, who are unwell.

VISIT TO THE OUT-ISLANDS.

By appointment of the Rev. William B. Boyce, our new General Superintendent, I set sail in the "John Wesley" to visit the out-islands. I went on board the 7th of June, and was away ten days. Mr. Boyce directs that I forward you a journal of my visit.

We glided down the harbour on the Wednesday afternoon with a gentle breeze, and feasted our eyes with the varied beauties of this lovely island. The numerous bays and jutting headlands, and ever-changing scenery, impress the mind with a sense of the calm and the beautiful as you float down the quiet waters of Port Refuge, when, on a sudden, you round a point, and, passing the sea gates, find yourself upon the heaving waves of the mighty ocean, with the rugged and romantic coast of Vavau on the one hand, and the towering peak of Late on the other, from which ascend continually dense volumes of smoke. A moonlight night kept me on deck until late, answering a host of inquiries made by Hezekiah about his new sphere of labour at Niuaotubutu. Hezekiah resided three years at the Institution, and is now going to take charge of Nius, in place of the Teacher I am going to bring away.

NIUAOTUBUTU.

We anchored at Niuaotubutu on the Friday morning, and I went ashore, but was allowed only one day. Niuaotubutu is about four miles long and two broad. It is generally flat, but has some high hills in the centre, and is much exposed to hurricanes, and, of

course, famine. It is divided at the west end by an inlet, or strait, forming two islands, with an immense sandy flat to the northward, over which we had to walk barefoot. The sand is quite white. To the north also, about seven miles distant, is another island with a small village on it. This is a lofty cone, evidently a volcano, and can be seen at sea from a distance of fifty miles. The native name of it is Tafahi; but it is the Boscawen's Island of navigators, as Niuatobutabu is Keppel's Island. The flat is between them.

When I landed, the Teacher in charge, Ebalahame, conducted me to the palace of Maatu, the King, whose baptized name is Zephaniah. After a short interview with royalty, the drum was struck, and I preached to the whole of the inhabitants, about four hundred, and afterwards met the King, who is a Local Preacher, and the Teachers. A strange jumble of heterogeneous matters connected with church and state was brought before my attention; and to have adjusted them to the satisfaction of every one, would have puzzled the keenest diplomatist. I scarcely knew what to do on some points; but tried to do what was right, which, no doubt, was the safest way. After political queries were attended to, we examined the state of the Society, and found it far from satisfactory. I introduced the new Teacher, Hezekiah, and appointed a Local Preacher to take charge of Boscawen's Island. A quantity of yams were presented to me, which I wished to give for the use of the vessel; but the anchorage was so bad we could not wait to take them on board. In the evening we held a love-feast, and the King spoke with great feeling. Having remained until a late hour with the Society, I lay down on a mat until midnight, when the King and his people came with me to the east end of the island opposite, where the "John Wesley" lay at anchor.

On the way Maatu was praising the excellence of the land, and wondered why people did not like to live in Niua. He said his land was great; but his people were few. The full moon shed a lone and lovely light upon every leaf and tree; and in this latitude a walk by moonlight through the island of Niuatobutabu, was more pleasing than I can describe.

The King has a daughter insane; but he is doatingly fond of her, and compels the people to humour all her whims. At daylight the boat came ashore, and I got on board the vessel

by eight o'clock, to the great joy of Captain Ryle, who feared the vessel would part from her cable before he could get away. We made sail immediately for our next Station.

NIUA-FOOU.

We sighted Niua-foou the following morning. The land is elevated, and the breakers dash over the black rocks which bound the coast, and the white foam thrown up into the air can be seen at a great distance. As we neared the island we could see the volcanic craters formed of red and black cinders; and for miles the coast was black and blasted by the running of the lava into the sea. A more dreary scene could not be imagined. Plains of black lava, relieved only by the red cinder forming the craters, extended for six miles. Every thing is burnt up within that space; and where trees stood, there stand hollow pillars of lava with the form of the trees destroyed. The water of the ocean was black all round that part of the island.

Niua-foou has sometimes been confounded with Boscawen's Island, the native name of which is, as already stated, Tafahi, and lies to the north-east of Keppel's Island, which are called, on some maps, Cows Isles. Niua-foou certainly belongs to some of those islands mentioned as discovered by early navigators, and that cannot now be identified; but which of them, neither the latitude nor the longitude of any one of them will determine. It is decidedly not Boscawen's, which is situated two degrees to the eastward, and in the same latitude as Niua-foou. Opposite the village of Futu a boat was lowered, and we pulled in shore; but the brig stood off to cruise about, as the Captain refused to anchor in so exposed a situation. There is anchorage at both the Niuas, where vessels can ride in fair weather; but the risk is great, and it is better to keep under sail.

The whole of the villagers were collected upon the rocks; and their light-brown skins, contrasted with the jet-black rocks and the verdant foliage, with here and there a white shirt, presented a scene at once novel and picturesque. My old pupil, Elisha Tubou, was among the foremost to help me out of the boat on to the landing-rock; but so eager was he to rub noses, that, before I could regain the centre of gravity after jumping out of the boat, he well-nigh rubbed me off the rock into the sea. The news spread over the island from village to village, and all the drums in

the land were beaten to sound notes of welcome to the "John Wesley." I was three miles from Agaha, the capital of Niua-foou, and intended to walk that distance; but the good-natured fellows would permit no such thing; and they soon had me on a Niuan sedan-chair, in which I was carried over hill and dale to the residence of Fotofili, who is called "King" by way of courtesy, although both Maatu and Fotofili acknowledge Tubou Tuikanokubolu as their liege. After an audience with His Niuan Majesty, I held some conversation with our Assistant Missionary, Jone Latu, and with the Training Master, Elisha Tubou, my old scholar. The work of God appeared to be in a good state, and reflects credit upon John; and Elisha had got so far a-head as to set up a Normal Institution with fourteen students, and had hired an Englishman, who touched at the island in a whaler, to serve as sub-teacher. His zeal in this work is commendable; but Jone has had some difficulties with him to preserve the equilibrium. I am highly delighted with these affectionate people, and was very cheerful and happy with them at once, which I could not be at Niua-tobutabu. As our cavalcade wound round the hills, the vivacious creatures made their voices echo from hill to hill, and the prospect from these eminences quite exhilarated my spirits, and I felt buoyant and glad. My health has been but indifferent of late, and the flat, dull scenery of Tongatabu is depressing to the spirits; but this voyage, and the romantic scenery of this isle, tend to re-animate one, and I have no doubt but it was the need of a change of residence which made my health bad and my spirits low. The magnificent lake which forms the centre of this island has been well described by preceding visitors. Its sides are precipitous and covered with entangled brushwood from the summit to the water's edge. Three thickly-wooded islets add to its beauty; and when it burst unexpectedly upon my view as we rose to the top of the steep, I was struck with admiration. Nothing has pleased me so much since I stood on Ben Lomond's height, and gazed upon the incomparable Loch to which that mountain is married. But it bears little resemblance to that most lovely lake. Its waters are sulphureous; no canoe ever glides upon its surface; no fish can live in it. It has more of the character of the Dead Sea than Loch Lomond. I think the island of Niua-foou is one huge volcano upon the summit of an oceanic mountain, and

that this lake was its original crater. A fourth island, or rather peninsula, was thrown up from the bottom of the lake by an eruption thirty-five years ago. It has on it a crater, extinct, and hundreds of tons of lava; but the island consists of sand and sulphur. A few cypress trees have sprung up on it, which unite with the funereal black of the crater to cast a shade of melancholy over its waters. This has been a land of fires. As we passed round the island, most of our way led over fields of lava, now partly overgrown by vegetation; and where the streams of lava are of recent date, the cypress has sprung up between the crevices, and makes its low moan whenever the winds rustle its fringy boughs.

In the afternoon I preached to a thousand people, who had collected from every part of the land, and was listened to with great attention. The whole of the population numbers about twelve hundred. They have built the best chapel I have seen in these seas, and the work is very neat. In the evening we held a lovefeast, and great numbers of people spoke, until the lateness of the evening compelled us to conclude. The Teachers received their salaries next day, and I brought some mats away for the Mission.

After the meeting of the Leaders and Local Preachers was concluded, we met the Regent and Chiefs, and some of the people, to consult about their removal from Niua-foou to Tonga or Vavau. The King is in his dotage and does not interfere; but Paul, a daring man, administers the government. The people are terror-stricken, and wish to leave; but the pride of the Chiefs makes them prefer to risk the chance of being blown into the sea, or swallowed up by the earth at the next outbreak, rather than abandon their father-land to be strangers and underlings in a foreign land. The people are divided, and some wish to leave, whilst others wish to stay; but the Chiefs refuse to let any one stir off the island. A year ago an eruption took place, and the inhabitants of a whole village were burnt up or swallowed by the earth opening and engulfing them in its gorge of fire. A few weeks ago the side of a hill opened, and flames issued forth, which burnt up all the trees around. An earthquake occurs every week, sometimes oscillating, and at other times upheaving. At the time we were speaking upon the subject smoke was ascending in columns from fifty fissures of the fields of lava. Nearly all their

valuable yam grounds lie buried twenty feet beneath the bituminous lava. We thought it cruel to compel a residence under such appalling circumstances. It was decided that every one must go or stay as he felt so disposed. To this the Chiefs agree; but I think few will venture to remove.

During the year the people had been called to take up arms under the following circumstances. A young Chief from Feejee had arrived with a letter from the Lakemba Priests to the Regent, ordering that he protect the young man and erect a Romish place of worship; and authorizing the youth to govern (!) the people who should become Papists. Paul treated the letter with contempt; but not so the young Chief. The arrogant boy set up the mass, and commenced to build a fort at a distant town. Some criminals, as usual, joined him to escape the punishment of the law. Messages were first sent to say, that no fort must be erected, nor any Popish worship performed, until they had consulted the mind of King George Tubou. This message being unheeded, the ruling Chief levied warriors and men against the petty village. The demonstration was enough, and the fort and Popery are abandoned together. Popery stands no chance in these seas.

VOLCANIC ERUPTION.

Having finished my work in the capital, I returned in the early morning to a village called Faleaka, near the site of the late fearful eruption. I waited until daylight; and, after breakfasting on a baked pig, prepared by the Chief of the village that was engulfed, and who lost his whole family, we set off to visit the craters. There is no crater where the village was swallowed up, but one a short distance from it. There are upwards of thirty craters. I scrambled up the principal one; but the cinders of which the cone is formed were so hot that I could not stay up a moment, nor could I bear

the cinder in my hand for any length of time. The cinders are of the nature of coke and of burnt clay, and the lava is more like bitumen than scoria. I saw no metallic substance whatever on the craters or streams of lava. From the principal crater to the outermost one it is six miles, with craters at certain distances. The tide of fire flowed on to the sea, and the main stream is three miles wide from the lake to the ocean. The best part of their farming land is destroyed. The eruption took place in the night; and all who fled to the mountain were saved, but those who ran along the plain were consumed. The man who prepared my breakfast ran for the hills and escaped; but his wife ran through the village, and was destroyed in the plain. The destruction of "the cities of the plain" bears an analogy with this catastrophe in some points; and, after seeing the pillars of bitumen which enclosed in their embrace the cocoa-nut trees, and burnt them in their fiery grasp, I have a more vivid perception of Lot's wife turned into a pillar of salt on the plain of Sodom than I ever had previously. A little child ran up the hill in terror, and fell down the precipice to the lake; but the brushwood caught it, and afterwards it was found entangled among climbers, and thus its life was saved. The lake boiled like a cauldron, and when the principal crater was burning fiercely, all the others were so; and when its fire slackened, the others did so simultaneously; an evident proof that the whole island is one vast fire, with a thin crust of earth upon the top. All the Tongan Teachers wished to leave; but I could only bring two with their families, who came on board at the same time as myself; and the "John Wesley" headed for Vavau, where we cast anchor on Saturday morning, June 17th.

I cannot say any thing at present about our school operations in Vavau, but will write to you at some future day.

AUSTRALIA.

VICTORIA.

THE following extract, relating to the opening of a new chapel in Brighton, Victoria, is taken from the Melbourne newspaper of December 30th, and affords an encouraging view of the liberality displayed towards the cause of God, and the ability and willingness of our friends to help themselves. The early audit of the Treasurers' accounts after the completion of the building, (though in this instance

owing to accidental circumstances,) is a practice which may be beneficially imitated in both hemispheres.

CHURCH EXTENSION.—On Sunday, the 24th inst., and on the 25th, Christmas-Day, the new Wesleyan church at Great Brighton was solemnly dedicated to the worship of Almighty God. The Ministers who officiated on the occasion were the Rev. Messrs. Butters, Egglestone, Waugh, and Bickford, who successively preached to large and intelligent congregations the great and distinguishing truths of our holy religion. The services throughout were of a deeply interesting character; and are regarded by the friends of religion generally as the commencement of a new era in evangelical effort in the town and neighbourhood. On the 26th a tea-meeting was held in the same building, and was attended by upwards of three hundred persons. The ladies of Brighton liberally supplied the good things usual on such occasions, which were partaken of by the friends, many of whom had come four and five miles. The chair was occupied by H. Jennings, Esq., who gave expression to the satisfaction he felt at meeting so many respectable and intelligent persons on so interesting an occasion. He said he had not had the slightest conception that they had been engaged in rearing such a house for Jehovah as that in which they were met. It was not only a roomy, lofty, and pleasant building, but a credit to them as a church, and an ornament to the town in which it was situated. He attached great importance to the building of places of religious worship in every country, but especially in a new country like Victoria. No country could be great and powerful without Christianity; and all history and observation convinced them, that the true conserving principle of peace and order in every land was the imbuing the hearts and souls of men with religious convictions and sympathies. He hoped the erection of this building would be a

blessing to them and to their children; and that whilst it presented a grateful homage to Christianity, it at the same time would be the honoured birth-place of many precious souls, who should be, in the great day of the Lord, seals to the apostleship of their Ministers, and the crown and joy of their Lord and Master. He had much pleasure in calling on the Rev. Mr. Bickford, the resident Minister, to read the financial Report, and the subscription-list of moneys received in aid of the building-fund. From the former we were much pleased to learn, that the erection—capacity, fifty-eight feet by thirty-eight, of brick, and of the Gothic style—has cost only £1,729. 17s. 6d., and that it was expected £300 additional would be sufficient to complete the undertaking. The balance then due to the Treasurers, Messrs. Groves and German, was £184. 18s. 0d. The sums collected by various friends, and received by the Treasurers, amounted to the sum of £1,250, and upwards. A list of subscriptions promised, amounting to nearly £150, was also read, and, it was hoped by the Building-Committee, they would soon be paid, so as to enable them to meet some liabilities of a pressing character to that amount. The Rev. Messrs. Butters, Symons, Kidgell, and Bickford, also Messrs. Stone and Wellard, addressed the meeting in appropriate and encouraging terms; and, a collection having been made in aid of the Building-Fund, the meeting broke up at nine o'clock. On Wednesday evening, the Building-Committee met to receive a final statement. The books having been examined and passed, a vote of thanks was proposed, and passed unanimously. Thus closed the opening services connected with the consecration of Ebenezer chapel, Brighton, to the worship and service of the Most High. "What hath God wrought!"

SOUTH AFRICA.

CAPE OF GOOD HOPE.

Extract of a Letter from the Rev. William Moister, dated Cape-Town, December 30th, 1854.

KNOWING the lively interest which you feel in the educational department of our work in South Africa, I avail myself of the present opportunity of

communicating a few particulars relative to several of our day-schools in Cape-Town and on the neighbouring Stations which I have recently visited,

for the purpose of attending the annual examinations. The brief notes and observations which I now make, may serve to give you some idea of the state of the schools, just as I found them, irrespective of the official Annual Reports, which will shortly be forwarded to you.

SOMERSET WEST SCHOOL.

After a journey of thirty-one miles, I arrived at Somerset West on Monday morning, the 11th instant, about nine o'clock, A.M., just as the children were assembling together at the sound of the school-bell. We therefore proceeded at once to the exercises of the day. The number of children present was one hundred and forty-six, chiefly black and coloured; and many of them the children of emancipated slaves. A more happy, cheerful, or intelligent group of smiling faces, I have seldom seen. Although my expectations were high, they were fully realized. Twenty-two read the Scriptures in English and Dutch with considerable fluency. Sixteen produced copy-books, which exhibited fair specimens of writing; whilst a few more were exercising on slates. Fifty-five were cyphering, a few of whom were learning the higher rules of arithmetic, and proceeded to work the sums which were given to them in a very satisfactory manner. The singing was remarkably good; and the exercises in the Conference Catechisms, in English and Dutch, and on various branches of secular and religious knowledge, reflected great credit on the Rev. R. Ridgill, on whom has lately devolved much of the labour of this school, in consequence of a change of Teachers.

TERRINGTON-GROVE SCHOOL.

On the afternoon of the same day, I proceeded four miles further, in order to inspect our little school at Terrington-Grove. The number of scholars present was thirty, eight of whom read the Scriptures nicely in Dutch, and six were writing and cyphering. They all repeated the Catechism, and sung admirably; and although the excellent female Teacher, Mrs. Abels, cannot instruct them in English as we could wish, and receives but a trifling salary, the advancement of the children was very creditable.

RAITHBY SCHOOL.

On Tuesday morning I travelled over a rugged cross-road to Raithby, where I was met by our venerable Missionary, the Rev. F. Edwards. On my arrival,

the children, with their parents and friends, were already assembled in the little chapel; and it was truly refreshing to meet the music of their voices, borne on the wings of the wind, as they sung the praises of God. The number of scholars present was fifty-five. Fifteen read the Scriptures, chiefly in Dutch. Eight were writing and cyphering. The secular and religious exercises were generally satisfactory, and showed the diligence of our excellent Teacher, Mr. W. Elders. In the afternoon I accompanied Mr. Edwards to Stellenbosch.

STELLENBOSCH SCHOOL.

I was much pleased with our interesting school at Stellenbosch, which is efficiently conducted by Mr. Hendrickse. The number of scholars present was ninety-four. Eighteen read the Scriptures tolerably well in Dutch and English; and about twenty were writing and cyphering. The second chapter of St. Luke's Gospel, as well as numerous portions of catechism and hymns, were repeated; and altogether the exercises were very satisfactory. I was glad to see a considerable number of the parents and friends present at the examination. In the afternoon I returned home, a distance of twenty-eight miles, much gratified with my hasty tour.

DIEP-RIVER SCHOOL.

This school is situated about ten miles from Cape-Town, amid a considerable population of coloured people, who have no other means of religious instruction than those which are afforded at this important out-Station of the Wynberg Circuit. In company with the Rev. B. Ridsdale, I inspected this institution on the 19th instant, and was much pleased with the marked progress of the children since my last visit. The number present was fifty-two; twelve of whom read the Scriptures in Dutch and English, and thirteen were writing and cyphering. A considerable portion of Scripture, catechisms, and hymns had been committed to memory; and the whole of the exercises bore testimony to the zeal and diligence of Mr. McLeod, the Teacher.

WYNBERG SCHOOL.

On the same day I examined our little school at Wynberg, which consists of about twenty-five interesting children, under the care of Miss Armstrong. The reading, writing, and other exercises, were very satisfactory; and I trust the

number of scholars will increase during the coming year.

SYDNEY-STREET SCHOOL.

This school is situated in a densely populated district of Cape-Town, and bids fair to exercise a most beneficial influence over the surrounding neighbourhood. It is under the judicious management of Mr. John Filmer, assisted by his daughter, who attends to the girls and infants. On Wednesday, the 20th, I attended the examination, in company with the Rev. Messrs. Godman and Thomas, and was glad to find one hundred and thirty scholars present, with a considerable number of parents and friends. Twenty read the Scriptures with considerable fluency, and thirty were writing and cyphering. The exercises in various branches of learning continued with unabated interest for more than two hours, to the evident delight of all present. We were favoured, on this occasion, with the presence of Dr. Innes, the Government Superintendent-General of Education, whom I invited to take a part in the examination, and who afterwards testified his approval by sending a dozen beautiful gilt-edge Bibles as rewards for the most deserving scholars. This establishment would be still more efficient if we had the means of erecting an additional school-room, so as to be able to carry out a more systematic classification of the scholars, by drafting off the infants to a separate department.

RONDEROSCH SCHOOL.

The school has only been established six months; but, from the success which has attended the experiment, we entertain the pleasing hope that it will be made a blessing to our cause. It is conducted by Mrs. Crawford, a most zealous, active Teacher. The examina-

tion was held on Thursday, the 21st, when I found thirty-four scholars present, twelve of whom were writing and cyphering. The exercises in our Catechisms, geography, and grammar, &c., were very satisfactory.

PRESENTS FROM HOME ACKNOWLEDGED

In connexion with the examination of the above schools, there were some interesting circumstances, which, if time and space permitted, might afford appropriate subjects for remark. On some occasions I was thankful to learn that a few of the elder scholars gave evidences of seriousness, and promised fair to become useful members of the church of Christ. At one Station I expressed my disappointment at finding so few boys in the higher classes, as compared with the number of girls, when I was informed that the boys had gone with their fathers to work at the harvest,—a circumstance which afforded evidence of industrious habits in connexion with instruction. At the close of the exercises in all the schools, I distributed books and other rewards for the encouragement of the children. This I was enabled to do by the kindness of dear friends in London, Newport, (Isle of Wight,) Hornsea, and other places, who have, from time to time, forwarded to my care packages of presents for this purpose; and whilst I present my sincere thanks, and the thanks of hundreds of dear little African children, to these Christian friends, I may say that, could they have witnessed the school-examinations to which reference is here made, and could they have seen the joy excited by their kind presents, they would have been stimulated to renewed efforts on behalf of the glorious Missionary enterprise in all its departments.

WESTERN AFRICA.

GAMBIA.

Extract of a Letter from the Rev. Charles Knight, dated Macarthy's Island, January 31st, 1855.

HAVING been, by the kind providence of God, brought through another year, I cheerfully sit down to write you these few lines. And here I cannot but tender my heartfelt thanks to the Father of all our mercies, that he has still spared me and mine, where I have had the mournful duty of committing the mortal remains of so many to the silent grave,

both white and black, soldiers and civilians, Captains and sailors, who have, during the past year, exchanged time for eternity. But their demise strongly reminds us of our own mortality, especially here, where life is so uncertain, and the strongest constitution may soon be shattered.

I have the pleasure to inform you that

our Christmas and watch-night services were well attended, and *that* beyond my expectations. In the afternoon of the Christmas-day, we had a very good love-feast, at which several of our pious and devoted Leaders and members spoke, in a most impressive tone, of the amazing love of Christ in coming to our world to destroy the works of the devil, and to redeem us from the hands of Divine justice, by the shedding of His most precious blood; that blood, through which we have redemption, even the forgiveness of sins.

The school was re-opened on Tuesday the 2d instant, and is now in active operation: all the children have delightfully returned, and never appear to love their schooling better. Several of the elder girls that had for long time left the school have applied and were re-

admitted, making in the whole one hundred and forty-two on the list. Our preaching and prayer-meetings are very well attended; and the school-children are taking active part in the congregational singing, with which I am highly delighted.

I am glad to state, that yesterday a slave on the mainland swam from the opposite side of the river to this island, where he now, of course, becomes free-man. A few months ago, a man and a woman likewise crossed over with a canoe, to whom the Commandant gave their freedom, for which they feel truly thankful. This island, in fact, is looked upon by the slaves of the surrounding places as the city of refuge, to which, when opportunity offers, some of them would run to for liberty.

WEST INDIES.

ANTIGUA DISTRICT.

*Extract of a Letter from the Rev. James Cor, dated St. Kitt's,
March 12th, 1855.*

RELIGIOUS PROSPERITY OF THE ST. KITT'S CIRCUIT.

I HAVE great pleasure in apprising you that our hopes of much spiritual blessing to result from the late visitation have been realised, and beyond our most sanguine anticipations. On my own two Stations, the increase in number is four hundred and thirty, besides one hundred and fifty on trial. And from the information I have received from my brethren, I am led to the conclusion, that in the first quarter of this year, our heavy loss by cholera will be repaid, and that there will be a very considerable increase in our churches. And not only do we rejoice in numerical augmentation: it is delightful to behold the earnestness of those who seek admission into our body. The marks of a genuine revival of true religion surround us. Many have found peace with God, through our Lord Jesus Christ; others are fervently imploring mercy, and the mighty moral change in the conduct of the people is most cheering. We have long sought for the visitation of the Holy One, and now we have it to

our abundant joy. We can exultingly sing,—

“Our conquering Lord
Hath prosper'd His word,
Hath made it prevail,
And mightily shaken the kingdom of hell.”

All ages are sharing in this visitation. Out of the mouths of babes God hath perfected praise; and the old and the young are gathered unto God. There will be some chaff mingled with the wheat, of course; but there will be a large proportion of wheat, nevertheless. I held our quarterly love-feast yesterday at St. Paul's, my second Station, and it was a day of refreshment, of rich consolation. I was bathed in tears from the commencement to the conclusion of the meeting. My heart thrilled with hallowed joy.

I drop you these few lines, believing the intelligence they contain will encourage and comfort you amidst your many trials and discouragements, and that they will give occasion of thanksgiving to Missionaries and others interested in the West Indian Missions.

THE amount of contributions and remittances announced on the Cover of the Notices this month is £2,579. 5s. 5d.

Waterloo-Road Chapel, Lambeth, at half-past Ten, the Rev. Hugh Jones; and at Six, the Rev. Charles Westlake.

Brixton-Hill Chapel, at half-past Ten, the Rev. George Osborn; and at Six, the Rev. John Hall.

Vauxhall Chapel, at half-past Ten, the Rev. Samuel Young; and at Six, the Rev. William Fox.

Southville Chapel, Clifton-Street, Wandsworth-Road, at half-past Ten, the Rev. John Hall; and at Six, the Rev. Samuel Young.

Norwood Chapel, at Eleven and at Six, the Rev. James Smith.

Sydenham Chapel, at Eleven and at half-past Six, the Rev. John W. Close.

SIXTH LONDON CIRCUIT.

Stanhope-Street Chapel, Hampstead-Road, at a quarter before Eleven, the Rev. George Maunder; and at half-past Six, the Rev. Robert Young.

Brunswick Chapel, Milton-Street, Dorset-Square, at a quarter before Eleven, the Rev. John H. James; and at half-past Six, the Rev. John Farrar.

Bayswater Chapel, at a quarter before Eleven and at Six, Mr. W. H. Dean.

Victoria-Terrace Chapel, Portland-Town, at Eleven, the Rev. William B. Pope; and at half-past Six, the Rev. George Maunder.

SEVENTH LONDON CIRCUIT.

Romney-Terrace Chapel, Horseferry-Road, Westminster, at half-past Ten, the Rev. Thomas Jackson; and at half-past Six, the Rev. William Gibson, B.A.

Justice-Walk Chapel, Lower Chelsea, at Eleven, the Rev. William Gibson; and at Six, Mr. R. Pordige.

EIGHTH LONDON CIRCUIT.

New Chapel, Hackney, at half-past Ten, the Rev. William L. Thornton; and at half-past Six, the Rev. William Jackson.

Stoke-Newington Chapel, at half-past Ten, the Rev. Frederick J. Jobson; and at half-past Six, the Rev. Michael C. Taylor.

Tottenham Chapel, at Eleven and at Six, the Rev. John C. Leppington.

Edmonton Chapel, at Eleven and at Six, Mr. John Scott.

Hornsey-Road Chapel, at half-past Ten, the Rev. Elijah Hoole; and at Six, Mr. A. White.

Dulston Chapel, at half-past Ten and at half-past Six, the Rev. William Horton.

Leyton Chapel, at Eleven and at Six, Mr. J. H. Royce.

DEPTFORD CIRCUIT.

Deptford Chapel, at half-past Ten, the Rev. John Mason; and at Six, the Rev. William Andrews.

George-Street Chapel, Royal-Hill, Greenwich, at half-past Ten, the Rev. William Andrews; and at half-past Six, the Rev. Charles Prest.

WOOLWICH CIRCUIT.

Woolwich Chapel, at Eleven and at Six, the Rev. George B. Macdonald.

Remittances have been received from the following Districts, the particulars of which will be given in our next Number :—

	£.	s.	d.		£.	s.	d.
London District	299	15	9	Norwich and Lynn District.	443	13	3
Exeter District	92	1	0	Birmingham and Shrews-			
Whitby and Darlington Dis-				bury District	25	10	5
trict	121	14	3	Sheffield District	41	3	8
Nottingham and Derby Dis-				Bedford and Northampton			
trict	506	19	6	District	200	17	6
Edinburgh and Aberdeen				Liverpool District	33	12	9
District	93	10	5	Second South Wales Dis-			
Newcastle District	69	8	0	trict	104	1	7
Oxford District	54	5	2	North Wales District	66	18	2
Kent District	59	11	9	Bath District	62	1	0
Portsmouth District	74	1	2	Bristol District	61	12	5
Cornwall District	8	8	0	Lincoln District	35	10	8

Contributions to the Wesleyan Missionary Society, received by the General Treasurers, since our last announcement, up to the 14th of April, 1855.

<i>Moneys received at the Mission-House.</i>		£.	s.	d.
A. B., <i>Bacup</i> , per Rev. Philip Hardcastle		50	0	0
Lady Buxton, <i>Lowestoft</i> , a Fast-Day Offering, for the Missions in Western Africa, by the Rev. Dr. Beecham		30	0	0
Admiral Wauchoppe, for the <i>Lisieux Mission</i> , France		12	0	0
Mrs. Walker, by the Rev. John Scott		8	0	0
Mr. Morrow, <i>Castle Dawson</i> , Ireland		5	0	0
R. Nash, Esq., and Family, for China		5	0	0
A Friend, <i>Gateshead</i> , to the appeal of the Rev. J. Waterhouse, on behalf of the Poor in <i>Feejee</i> , for Clothing, per Rev. Richard Cooke		5	0	0
Mr. Watts and Family, <i>Bishop Stortford</i> , for China		4	4	0
Mr. W. North, <i>Camden-Town</i>		2	2	0
G. P. Green, Esq., for China		1	1	0
Mr. Samuel Riles		1	1	0
W. Gawtress, Esq., for China		1	1	0

*** The cordial Thanks of the Committee are offered for various acceptable Presents to the Society ; namely,—*

To the Children and Friends of the Kingswood Wesleyan Sabbath and Day Schools, for the following Articles, to the care of the Rev. G. Chapman, South Africa :—11 pairs of Sheets, 144 yards of Print, 49 ditto of Calico, 14 ditto of Hessian, 4 ditto of Muslin Delaine, 40 Children's Dresses, 7 Pinafores, 12 Bonnets, 2 Dozen furnished Work-Bags, 32 plain Ditto, 42 Pocket Handkerchiefs, 7 pairs of Children's Shoes, 5 Dozen of Boys' Knives, 6 Dozen of Table Ditto, 4 Dozen of Shoemaker's Ditto, 4 Dozen of Butcher's Ditto, 8 Hatchet Heads, 5½ Dozen Scissors, 4 Dozen Sheaths, 2 Dozen Spectacle Cases, 4 Dozen Teaspoons, 3 Dozen Tablespoons, 2 Gross of Thimbles, 10 Hundred Needles, 6 Pounds of Pins, 6 Papers of Ditto, 1½ Pounds of Cotton, 4 Dozen of Tape, &c., &c., value £18. 8s. 11d.

To Mrs. Jobson, and the Ladies of the Fifth London (Lambeth) Circuit, for a Box of Clothing and other useful Articles, to be sent to the Rev. James Edney, for distribution in the Sierra-Leone District, value £25.

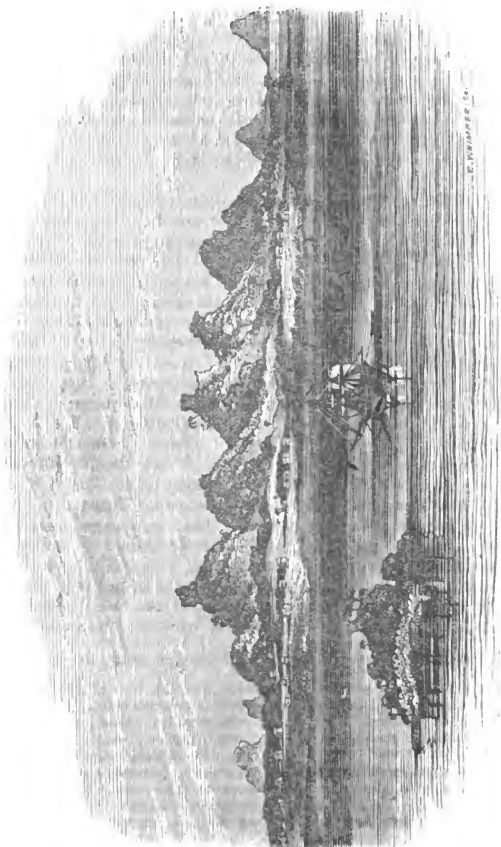
To the Young Ladies of the Missionary Hive, Birmingham, West, Circuit :—50 Garments, 100 Work-Bags, 36 yards of Print, 24 yards of Calico, with an assortment of Cotton, Needles, &c., Testaments and small Reward Books, to the care of the Rev. H. Decker, Sierra-Leone.

To 12 Ladies, Cheetham-Hill, per Mrs. Ward :—24 Dresses, 14 Petticoats, 14 Bags, 17 Jackets, 26 yards of Print, 1 Lady's Shawl, 6 Ladies' Dresses, 1 Moreen Petticoat, 2 Bonnets and 1 Hat, to the care of the Rev. S. Waterhouse, Nandy, Feejee.

To a Friend, Name unknown, for a Box containing a Quantity of fancy Bonnets, &c.

PAPERS
RELATIVE TO
THE WESLEYAN MISSIONS,
AND THE
STATE OF HEATHEN COUNTRIES.

(PUBLISHED QUARTERLY.)



ROTUMAH, ONE OF THE SOUTH-SEA ISLANDS.

THE ISLAND OF ROTUMAH.

IF our readers will look at the map published in Mr. Lawry's Journal, at the left-hand corner near the top margin, they will find the island of Rotumah. It is distant from Bau, the capital of Feejee, about four hundred miles; but has no dependence on Feejee, and is under the care of native Teachers only.

That indefatigable Missionary, the Rev. John Waterhouse, visited Rotumah in 1841. He took with him Isaiah, a Christian Chief, who had for many years enjoyed the advantages of religious fellowship at Vavou, in the Friendly Islands; and who was left at Rotumah, his native country, as a Teacher. They were kindly received by Tokaniua, one of the Chiefs, a fine, tall, intelligent man, about twenty-six years of age, who can talk a little English. He had also visited Tonga, and had embraced Christianity. Mr. Waterhouse inclined to reckon the whole population of the island at three or four thousand; though the Chiefs reported the population to be ten thousand. There were several Europeans residing on the island, and the English language was much in use among the people. Mr. Waterhouse very urgently seconded the request of the Chief Tokaniua, that an English Missionary might be sent to reside among this remote people, many of whom were desirous of embracing Christianity.

It is most affecting to consider that for fifteen years Tokaniua and his people have been desiring a Missionary. When the Chief came on board the "John Wesley" at her recent visit, his first inquiry was for a Missionary; and when he parted with Mr. Williams, "he renewed his entreaties for a Missionary; and, as he returned to shore in his little canoe, responded to my last good bye, 'A Missionary! A Missionary! A Missionary!'" Eight hundred and forty of the natives have embraced the profession of Christianity, and are anxious to have a European Teacher. Why has not a Missionary been sent to them? The answer to this question is a painful one. The Committee have already employed as many Missionaries as they can support; they cannot send a Missionary to Rotumah until they have the means of doing so without going into debt. This is not a solitary case. There are a hundred places to which Missionaries ought to be sent; and it is a question each one should ask himself, whether "he has done what he could," in giving to the Missions, and in collecting for the Missions. Have we, as professing Christians, done our duty, until we have supplied the means of grace to those who are perishing for want of them, and who have earnestly desired to have them? Does not the Lord of the harvest expect that labourers should be sent into his harvest, now that the church possesses the means and the opportunity? Let every contributor to the Funds of the Society increase his contributions, and Rotumah will not long be without a Missionary.

VISIT OF THE REV. THOMAS WILLIAMS TO ROTUMAH, JULY, 1852.

It is now about three weeks since the Feejee District-Meeting appointed me to visit the island of Rotumah: it is seven days since I landed on that island, and four since I left it.

Having, on the morning of July 14th, landed the Chairman at Lakemba, we commenced our voyage with a smart breeze, and running through the Lakemba passage were clear of the group by sunset.

Next morning I heard with pleasure orders from Captain Ryle to set the lower studding-sails; these, again, were followed by orders to set the upper ones; and thus with widened wings the "Wesley" caught the favouring winds, and hurried us to our destination. We cast anchor off Rotumah, after quick sailing during three natural days, less two hours.

Before the anchor was down, I found

my situation favourable for comparing experience with expectation, and found my ideas, in more instances than one, at variance with the reality. I had been led to expect that, so soon as we were well in sight, a fleet of little canoes would make its appearance, their owners contending for the post of pilot; instead of which, but one was seen, and that one not until we were near the anchorage. From it a well-made native, with a white felt hat on, sprung over the "Wesley's" bulwarks, took his stand on the quarter-deck, and, with full confidence, and in good English, ordered the way of the ship. "Steady!" "Port!" and other nautical commands were given by him with the air of a Channel pilot.

Having satisfied himself about the course of the ship, he inquired her name, and the name of the Captain. Finding he was on board the Wesleyan-Missionary brig, he proceeded to make rapid inquiries after Captain Buck, Mr. Waterhouse, Mr. Lawry, and, lastly, but most emphatically, for the Missionary to be placed at Rotumah. He put the last inquiry to me, as though confident that I was the man, and it pained my heart to witness his disappointment on finding out his mistake. With an anxious countenance and eager tone, he asked, "Why no Missionary white man come? Why you no stay? Me say plenty times for man to come; plenty Rotumah man Missionary" (used for Christian) "now; but no Englishman come to teach him. Why you not stay with me? I want you stop now."

On inquiring of a native who had formerly lived at Rotumah, I found our interesting visitor was the Chief of the Oinatha district, his name Tokaniua, and that for several years past he had lived a professor of Christianity. In answer to my inquiries, he reported a considerable increase of Rotumah Christians, and again fell to lamenting that no Missionary was sent to instruct him and his people.

Granville or Rotumah Island, or, as it is often called by the natives themselves, Rotuam, is in 12° 31' south latitude, 177° 15' east longitude. It is a larger island than verbal descriptions of it led me to expect: it is in length about twelve miles, rather rugged, and nearly covered with groves of cocoa-nut trees, which give to the island a beauty and freshness not often surpassed even in the autumnless tropics. About the main land are five or six islets, the larger of which lie off its south-west extremity.

Rotumah is inhabited by a race of long-haired, light-hearted, laughter-loving creatures, who, judging from the population on that part of the island traversed by

myself, may number from four to five thousand. Many of these, I feared, would crowd around me, and evince their frequent intercourse with sailors by profane language and a rude familiarity. This, happily, was not the case. I found the natives distant, rather than intrusive.

Whilst the Teachers were being collected from their several Stations, I employed the leisure thus allowed me in looking over the village, and observing the habits of its inhabitants. In both, features of interest, and different from what I have hitherto seen, presented themselves. Their houses are smaller, and slighter in their construction, than houses in Feejee generally are, and more indebted to the sod than to spars and thatch. The doorways were low to back-breaking. Some of them might be pronounced comfortable, but for the annoying use made of turmeric-powder; of this, mixed with oil, the natives form an orange-coloured unguent, with which they anoint themselves so unsparingly, that their clothes, their mats, and all about their homes, become deeply dyed with yellow. Even the trees by the way-side do not escape; for after a walk I found my shoulders stained from contact with the yellowed leaves. The Chief justly remarked, "Rotumah fashion this, foolish fashion; by and by all gone away." A few of the houses had been weather-boarded by white men.

The Rotumans are a smaller, lighter-coloured race than the Feejeeans; they do not, like their neighbours, commonly wear beards. A still more pleasing departure from Feejeean customs, was the absence of arms. Of the many men I met, I did not see one with either club, spear, or musket in his hand. There is amongst them a fair proportion of good faces; but the teeth of most of the women were discoloured by chewing the *yang-gona* root; and the eyes of many of the men swollen and inflamed from an excessive use of that dirty drink.

In their sepulture of the dead, this people show much care. I observed stones around their graves that were not got there without great exertion. They are not only Rotumans who sleep in these graves. "That," said the Chief, "is where I bury Mr. C——, Chief Mate of one English ship. And there is Captain —— his place; he too much drink rum, drink plenty rum one night, next day they bring him shore and bury him."

I observed steps cut in the nut-trees to draw away the sap for the purpose of distilling ardent spirits. Pointing to them, my companion said, "White man do that."

The Rotumans have been spoken of

as a rude people, and their daily intercourse, without forms of deference. Judging from the etiquette observed at the breakfast tray of a Chief, I should think this an incorrect impression.

Soon as I could I commenced our little District Meeting. The joy of the Tongan Teachers on seeing me was great; for a Missionary had not visited them since the middle of 1849. From their statements I learned their trials, and also that they had experienced much of the goodness of a faithful and compassionate God. They had had trouble from the evil of their own hearts, from war, and from Popery; but the Lord had been their helper. They conduct public worship in eight chapels and four other preaching-places. Thirty-two persons met in class. Several hundreds have lately renounced Heathenism; the numbers of professing Christians given in by the Teachers on their slates, made a total of eight hundred and forty. The Teachers report a perceptible change in the habits of many. He who stole, is learning to steal no more; and he that swore, to fear an oath. They sorrow most for want of help and want of books.

On the Sunday I preached, through an interpreter, to good congregations in three several villages; also, I married eleven couples and baptized forty-five persons, the greater proportion infants. The evening I passed with the Teachers, praying with, advising, and encouraging them.

Early on Monday morning I returned to the Mission brig; and here the Chief renewed his entreaties for a Missionary; and, as he returned to shore in his little canoe, responded to my last good-bye—"A Missionary! A Missionary! A Missionary!"

Dear fathers and brethren, you have long been used to appeals and entreaties for help. Some of these have been based on the numbers of those in behalf of whom the petitioners pleaded; others have been based on the foul degradation of those in whose behalf they sought your sympathy; others have been enforced by ties of consanguinity; and claims thus founded have been urged by able and eloquent men, men who plied you with living thoughts, expressed in burning words, until you confessed the irresistibility of their plea, by granting their request. Happy would it be for the Rotumahans had they one such man to plead their case; but they have not. Neither can they approach you on any of the above-named grounds; they have no claims from relationship, except the broadest. Many Heathen tribes surpass them in depravity; and, comparatively, their

numbers are few. They must be left to plead their own cause with you and the Christian public, on its own merits. O, do let them have your attention! Incline your ears unto them; let the cries of eight hundred Rotumahans touch your hearts. They look to you with strained eyes, they listen to catch tones of compassion from your lips, their hearts are tender to receive the instructions of your messengers. I pray you listen to their call for help; do not reject it. They ask for *life*, intellectual life, spiritual life, eternal life, through your instrumentality. Do not, for the sake of a crucified Saviour, do not neglect them. Send them help, and that right early. A Missionary and a Schoolmaster might at this moment find, among this people, more than full employment. And the men sent to this field might count themselves happy. They would not, after wasting their energies on a rock, have to lie down and die, lamenting, "Who hath believed our report?" Weeping sowers might cast, with both hands, the seed of life into a generous virgin soil, and in due time reap a rich harvest.

The Rotumahans do not love war. Eighty of them have just fallen in war. But even amongst the victors I saw no boasting; they have but one voice on the subject—"War is an evil." This mild people long to be taught. Short as was my stay with them, I could, did space allow, record pleasing instances of this, such as came under my own observation. Not a few, many wish to be taught. A Missionary to Rotumah, could he land there this day, would have access immediately, to the persons, minds, hearts, and affections of eight hundred of the people, and the Heathen also would hear him with gladness. Unusual facilities await the first Missionary to this island. Although coming to a people of a strange tongue, he would be able to impart elementary instruction to a goodly number directly he landed. The great first difficulty, arising from ignorance of a people's language is, in part, removed by so many of the natives speaking broken English. From the same source great help would be derived in acquiring the native tongue. And, O, how welcome would the bearer of glad tidings be, who announced them to the Rotumahan in his own language, correctly spoken! The Tongan Teachers cannot master some of the consonantal sounds which obtain in the language; these to an English or colonial Missionary would present no obstacle.

Twelve white men live on the island; I saw only one. He begged a Bible of me.

The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.]

[SOCIETY ORGANIZED, 1816.

JUNE & JULY, 1855.

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THIRD SERIES. VOL. II.

THIRTY-NINTH FROM THE COMMENCEMENT.

LONDON:

THE WESLEYAN MISSION-HOUSE,

BISHOPSGATE-STREET-WITHIN;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE
SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES.

Price Three Pence.

The following Remittances from Districts were omitted in our May Number for want of space.

LONDON DISTRICT.			EDINBURGH AND ABERDEEN DISTRICT.			BIRMINGHAM AND SHREWSBURY DISTRICT.		
	£.	s. d.		£.	s. d.		£.	s. d.
Victoria-Ter race	73	10 6	Balance, 1854.	93	10 5	Birmingham, East	25	10 5
Camden Town ...	4	10 11						
Sydenham ...	11	8 4	NEWCASTLE DISTRICT.			BEDFORD AND NORTH-AMPTON DISTRICT.		
Milton-street .	38	11 11	Newcastle.....	29	0 0	Luton	111	5 6
Stratford	11	11 3	Sunderland ...	20	4 0	Leighton	75	0 0
Islington, Young Men's Association.	15	1 5	Durham	20	4 0	Huntingdon...	14	12 0
Grove and Union-street	6	4 3		69	8 0			
Jewin-street...	9	7 5	OXFORD DISTRICT.					
Ditto, Young Men's Association	11	16 0	Newbury	54	5 2		200	17 6
Bromley	16	16 6				LIVERPOOL DISTRICT.		
Stanhope-street	16	18 6	KENT DISTRICT.			Preston.....	33	12 9
Lambeth	27	0 0	Dover	59	11 9			
Limehouse ...	2	6 5				SECOND SOUTH WALES DISTRICT.		
Bayswater ...	3	9 10	PORTSMOUTH DISTRICT.			Llanidloes ...	2	0 1
Tunbridge Wells	38	5 6	Salisbury	74	1 2	District.....	50	3 3
Stoke Newington	4	0 0	CORNWALL DISTRICT.			Aberystwith...	51	18 3
Twickenham .	3	0 0	St. Agnes.....	3	8 0		104	1 7
Acton	4	0 0	Penryn.....	5	0 0			
Albion-street .	1	17 0		8	8 0	NORTH WALES DISTRICT.		
	299	15 9	NORWICH AND LYNN DISTRICT.			District.....	40	5 0
EXETER DISTRICT.			Norwich	40	9 3	Llanrwst	26	13 2
Bideford	92	1 0	Attleborough, &c.	4	11 4		66	18 2
WHITBY AND DARLINGTON DISTRICT.			Thetford	54	0 6	BATH DISTRICT.		
Whitby	89	11 8	Yarmouth.....	60	17 9	Trowbridge ...	34	13 2
Barnard Castle	32	2 7	Bury St. Edmund's	4	9 6	Shepton Mallet	7	13 1
	121	14 3	Lowestoft	20	15 0	Bradford	19	14 9
NOTTINGHAM AND DERBY DISTRICT.			Peasenhall ...	17	18 8		62	1 0
Bingham	24	8 7	Bungay	18	0 0			
Grantham ...	80	0 0	North Walsham.....	31	16 9	BRISTOL DISTRICT.		
Melton	60	2 6	Downham.....	38	1 6	Balance, 1854.	18	10 5
Newark.....	119	18 2	Mildenhall ...	15	12 6	Cheltenham ...	43	2 0
Stamford, &c..	41	16 9	Ely	43	15 3		61	12 5
Mansfield	67	0 0	Dis	38	19 6	LINCOLN DISTRICT.		
Loughborough	113	13 6	Walsingham .	14	0 1	Spilsby	14	3 2
	506	19 6	Lynn	40	5 8	Market Raisen	1	7 6
				443	13 3	Lincoln.....	20	0 0
			SHEFFIELD DISTRICT.				35	10 8
			Sheffield, West	41	3 8			

No. 18 & 19. *Third Series.*

WESLEYAN MISSIONARY NOTICES, &c.

JUNE AND JULY, 1855.

ANNIVERSARY OF THE WESLEYAN-METHODIST
MISSIONARY SOCIETY, 1855.

THE Services of this year's Anniversary commenced auspiciously on Thursday, the 24th of April, at Lambeth Chapel, when the REV. DAVID HAY, of Bradford, preached to a large and animating audience. At City-Road, on the following evening, the REV. DANIEL WEST, of Birmingham, preached; on Thursday morning, in the Centenary-Hall, the REV. JOHN FARRAR, PRESIDENT OF THE CONFERENCE; and on Friday, at Queen-Street, the old and distinguished friend of the Society, the REV. DR. HARRIS. At these various Services the attendance was good, and the Missionary feeling encouraging.

On Saturday morning a Breakfast-Meeting was held in the London Tavern, under the presidency of GENERAL ALEXANDER, to whose valuable speech, and that of CAPTAIN FISHBOURNE, R.N., we have much pleasure in referring. They are given in our Report.

The Services on the Lord's day were as follows:—

City-Road, Morning, the REV. DR. HANNAH; Evening, the REV. WILLIAM REILLY, of Belfast.

Great Queen-Street, Morning, the REV. DAVID HAY; Afternoon, a Sermon especially addressed to the juvenile friends and supporters of the Society, by the REV. JOHN H. JAMES; Evening, the REV. WILLIAM DAVISON, of Manchester.

Spitalfields, Morning, the REV. WILLIAM REILLY; Evening, the REV. GEORGE B. MACDONALD.

Southwark, Morning, the REV. ROBERT YOUNG; Evening, the REV. GERVASE SMITH, of Huddersfield.

Lambeth, Morning, the REV. GERVASE SMITH; Evening, the REV. WILLIAM ARTHUR, M.A.

Hinde-Street, Morning, the REV. DANIEL WEST; Evening, the REV. JOHN S. JONES, of Bristol.

Chelsea, Morning, the REV. JOHN S. JONES; Evening, the REV. DAVID HAY.

Islington, Morning, the REV. WILLIAM DAVISON; Evening, the REV. DANIEL WEST.

To our Report of the Meeting at Exeter-Hall, we refer with great pleasure. In the admirable speeches of the CHAIRMAN and others, as well as in the facts contained in the abstract of the Report, many of our readers will find that which will refresh and revive all their Missionary sympathies, and encourage them to labour anew.

VOL. II. THIRD SERIES. JUNE & JULY, 1855.

G

ANNUAL MEETING.

THE Annual General Meeting of the Wesleyan Missionary Society was held on Monday, April 30th, in Exeter-Hall. As usual, the attendance was numerous and highly respectable.

Precisely at eleven o'clock, the officers and Committee of the Society, with the Chairman, Sir A. Oliphant, entered and took their seats, amidst the cheers of the audience.

The Rev. Dr. BEECHAM gave out the hymn, page 427, "On all the earth thy Spirit shower," which was sung by the assembly; and the Rev. Dr. HANNAH offered a fervent and impressive prayer.

The Rev. Dr. BEECHAM then said:—I am happy to announce that that well-known and long-trying friend of this Society, and of Christian Missions generally in the East, Sir Anthony Oliphant, the late Chief Justice of Ceylon, has kindly consented to preside on this occasion. (Loud cheers.)

SIR A. OLIPHANT said:—My Christian friends, it gives me great pleasure, after the lapse of a considerable time, to find myself once again in the midst of an assembly of persons met together to support the Wesleyan Missionary cause. I have, on various occasions, in distant lands, lent to your Branch Associations, both on the platform and otherwise, such feeble aid as it has been in my power to afford to them;—I have been on terms of intimate acquaintance with many of your Missionaries; and, therefore, I venture to consider myself rather among friends than among strangers, although I am unknown, I believe, to nearly every individual in the assembly before which I stand. Should I, however, prove an inefficient or unacceptable Chairman, I assure you the blame is not with me, but it must rest upon the head of my friend, your excellent Secretary, who drew me reluctantly from my privacy, and insisted on conferring upon me the very high honour, as I consider it, of presiding over you this day. (Applause.) My friends, when I look back on the history of Methodism, and consider that the system is only twice as old as I am myself, and that it is possible, nay, probable, that there may be some individual now alive whose birth is coeval with that of your system, and when I look to the progress which that system has made in the world, I am filled with astonishment. I do not allude so much to your large

body in these islands, nor to the sprinkling—as certainly we must call it—of Methodists to be found on the Continent, nor to the large and influential bodies which are scattered all over the British colonies; but I refer more particularly to the large mass of influential Methodists in the United States of America. Those who are ignorant of the actual statistics of the religious denominations in that country would very naturally suppose that the adherents of the Church of England, which was planted in the provinces about the year 1620, in the reign of James I., must have ramified throughout the land, and become the most numerous body of Christians in the United States; but it is not so. Or it might be supposed that the Congregationalists, the descendants of those true-hearted, strong-willed men whom the "Mayflower" bore across the Atlantic to seek in the far West that liberty of conscience which was denied them in their native land, would by this time greatly outnumber the followers of John Wesley; but it is not so. Well, then, it might be said, the Roman Catholic religion must be the prevailing religion, when we consider what immense swarms of Roman Catholics have emigrated from the continent of Europe, particularly from Germany, and when we recollect the swarms who, for the last twenty years, have gone year after year from Ireland. Under these circumstances it might be supposed that the Roman Catholics would muster twice as many as your own body; but statistics deny that to be a fact. The last ecclesiastical census for the United States I had the opportunity of seeing is dated in 1853; and it gives the numbers of chapels belonging to all denominations, and of the sittings they contain. Now the sittings, of course, are not equal in number to the sittings; but you can very easily draw your conclusions of the number of sitters from the number of sittings. The Methodists of all sections—and you are aware there are several sections of them in America—number 4,200,000 sittings. Next to them rank the Baptists, to whom are allotted 3,100,000 sittings. Then follow the Presbyterians, who have 1,040,000 sittings. Next, at a long distance, come the Congregationalists, who only number 795,000 sittings. After them comes the Church of England, with 625,000 sittings; and, last of all, the Roman Catholics, numbering

620,000 sittings. It must be remembered, however, that the sittings in the case of the Roman Catholics do not bear the same proportion to the numbers of that religion as in the case of the other denominations, for this reason,—that there are various services on the same day in the Roman Catholic chapels, and that the people are in the habit of standing about, both within and without the places of worship, without being accommodated with sittings. The best and most accurate return gives the number of souls connected with the Roman Catholic persuasion at 2,200,000, which is more than a good million below that of the Methodists; and whilst your denomination increases every day, the Catholics lose to all their neighbours. That they admit themselves, and with grief and sorrow. There must be a reason for this result. I remember once asking an intelligent American what religious opinions were making the most way in his country. "Well, Sir," said he, "the Methodist is a very favourite religion." "Why is that?" I asked. "Well, Sir, it convenes with our people's notions," was the reply. This did not convey any very definite idea to my mind of the reason for the preference given by his countrymen to Methodism; but it seemed to be the only answer my friend had ready, and so I was obliged to be content with it. I then asked him, "How does the Roman Catholic religion progress?" "Why," said he, "that does not much go a-head. It does not suit the genius of our free and enlightened constitution." (Hear, hear.) Now this was very intelligible to me; for I suppose an Englishman may be excused for acquiescing in the answer, so far as regards our own constitution. I suppose, if my friend had, at the time, given more consideration to his answer, he would have found that the difference between the progress of the two creeds arose from the fact that your Preachers do not give way to transcendentalism, and the splitting of hairs in religious matters, but that they hold fast to the great doctrines of justification by faith, and sanctification by the Holy Spirit—peace-speaking doctrines to those who labour and are heavy laden, and who are seeking rest. (Hear, hear.) You owe your success also to your practical machinery, which seems to work so well, more especially from the division of your members into "classes," allotting to every class a Leader—a system which, to my thinking, seems to be the life and soul of Methodism. (Applause.) Thereby you give an interest to everyone in

the spiritual concerns of his neighbours and incite them to bear one another's burdens, and to help each other onwards towards Zion. But, my friends, I am not acquainted with the state of your Missions in America from personal experience; and we will therefore, if you please, pass onwards to the Cape of Good Hope, where I have resided for a dozen years, where you are an influential body, and where you have many Missions. As you will naturally suppose, the Dutch Reformed Church embraces by far the largest body of Christians in that colony; but next to it comes your own denomination, the last census giving its numbers at 18,000, while the Church of England numbered 12,000 souls. In the year 1820 there was a large immigration at the Cape of Good Hope from this country; the greater part of the settlers were Wesleyans, active, enterprising men, fervent in every kind of business; and, although very attentive to their own personal concerns, by no means forgetful of the spiritual wants of the natives around them. In consequence, therefore, and aided by your bounty at home, the Wesleyan Missionary Stations are thickly dotted not only among the natives within the colony, but all around the boundary, and far beyond, among the native tribes to the northward, in the *habitat* of the camel-leopard and the rhinoceros. For the most part their Missions are in a very flourishing condition; and it need not be any matter of astonishment that both your own Missionaries, and the very numerous Missionaries belonging to other evangelical communities there, make great way; for the South African mind is a good soil in which to sow the seed of the Gospel. The South Africans are a honest-hearted, simple people; and though I must admit that they are deeply sunk in sensual and gross vices, and almost ignore the difference between *maum* and *tuum*, they are still a bold, independent people, who love the truth. If you once convince the natives of that country that the Great Almighty desires a pure heart and a sincere worship, they are perfectly capable of worshipping in sincerity and truth. Their minds are not given to forms, and therefore evangelical doctrines prove much more attractive to them than the pomps and ceremonies of the Church of Rome. They can worship, seated on the green hill-side, like the Covenanters of old, with nought but the blue vault of heaven between them and their Maker, as reverently as beneath the most elaborately fretted roof, in the most gorgeous

cathedral. (Hear, hear.) When they once get hold of the truth that Jesus Christ is their only Redeemer,—that that Redeemer is God,—and that God alone is the hearer of prayer, it is very difficult to make them understand the necessity or the expediency of offering their worship to the Virgin, or of praying to the saints—deceased mortals like themselves—to make interest in their behalf with the Queen of Heaven. Hence Popish and semi-Popish doctrines make no way among them. Indeed, I do not know that the supporters of such doctrines have attempted to inculcate them; for the South Africans seem to agree with the old Latin poet, who says

Parvicos odi, puer, apparatus,

a line which I may be allowed to adapt to the matter we are considering, by this slight alteration—

Puseyos odi, puer, apparatus.

(Hear.) If, however, we leave the dry, thirsty land of the Cape, and exchange it for the green spicy isle of the Eastern ocean, we shall find the climate and the face of nature as different as the minds of men in these two portions of the world. The land there is shady with palms; the cocoa nut and the areca nut are interspersed with the bread-fruit, the tamarind, and other trees yielding fruit for man, beneath whose leafy boughs herds of cattle feed on verdant pastures. There an eternal spring reigns, and as the Christian poet sings—

“Every prospect pleases,
And only man is vile.”

But who are the denizens of this sunny, flowery, smiling land? Besides a handful of our own countrymen, and a still larger number of Indo-Britons, the inhabitants are some 1,600,000 or 1,700,000 Asiatics of various races,—Singhalese, Tamuls, and others, who were semi-civilized at a remote period, when our ancestors in this country were naked painted savages, and who are semi-civilized still,—men whose minds seem incapable of making progress by any energy inherent in themselves, and who borrow any advancement they do make from their conquerors. Yet they are not inferior in intellect to Europeans; and in courtesy and gentlemanlike demeanour they are far superior to those of the same rank of life with themselves in this country. (Hear.) Indeed, to place them on a level with ourselves, all that is needed is a continuance of British

rule, and of moral and religious training. I am happy to say you are making progress in that island to which I refer, the island of Ceylon. The traveller in that island comes upon neat commodious edifices, with the inscription, “Wesleyan Chapel,” over the door, which have been reared in the villages through which he journeys since he last passed the same way, and to the erection of which all the Christian population have lent their aid in money, in labour, and in materials. (Applause.) I myself was present at the opening of at least six or seven of such chapels, in the immediate neighbourhood of Colombo, during my residence there. Still you must let me tell you the plain truth. You have many difficulties to meet and to contend against. Your religion and my religion is too spiritual—it is not sufficiently ritual, or, as I may say, sensuous—for the tastes of the people. They will tell you so themselves. Rites and ceremonies are practised by them in the most trivial occurrences of life; and it seems to them strange and unacceptable that such rites should be wanting in religious services. The Roman Catholics, who can become “all things to all men,” adapt themselves to their tastes; and accordingly shows, and pomps, and ceremonies are permitted in Ceylon of so extreme and even grotesque a character, as would scandalize the votaries of the Romish religion in these western countries. I appeal to gentlemen on this platform, who are acquainted with the island, whether I am overstating the fact. (Hear.) Now, in my opinion, what is wanted in Ceylon, besides the preaching of the Gospel, is Occidentalism—(if there be such a word, and if not, I may be allowed to coin one for the occasion)—in language, in habits, and in literature; and I am happy to say, that this Occidentalism is making great way, mainly through the instrumentality of your Missionaries, not only by the preaching of the word, but through the means of the numerous schools which are established under their superintendence, and in which, I can state of my own knowledge, the progress made by the pupils is most satisfactory and encouraging. (Hear.) But, my friends, it is not alone among the natives that your efforts are blessed. There are many of your own countrymen, there are many Indo-Britons, who attend upon the ministrations of your Missionaries, which, in their case, have been attended with the most blessed results. There is one of these classes to

which I may particularly allude, a class hitherto little cared for, but upon which all eyes are now fixed: I mean our soldiers. In the little forts scattered throughout the island, wherever there is a detachment of soldiers, on a Sunday afternoon a fair sprinkling of red-coats may be seen wending their way down the narrow streets to the little chapel at the bottom, to hear what the old man in the plain black coat may have to say to them; and he speaks well to them, as I can testify; nor are his efforts unblest. I saw one instance of their good effects soon after I reached the colony, and I am sure it was not a singular one. When I left the Cape of Good Hope for the island of Ceylon, understanding that there was a scarcity of horses in the island, I took with me a number, more than my own groom could overlook. It chanced, however, that there was a passenger in the vessel, a soldier, who, by some accident, had been left behind his regiment at the Cape, and who was on his way to rejoin it in Ceylon. He volunteered his services; they were accepted; and so we became acquainted. After I had been in the island some two or three months, I heard this man was sick in the hospital, and was not likely to live, and I went down to see him. I saw that the man was sinking, and, after a little preliminary conversation, I said, calling him by his name, "I hope you will endeavour to look to Jesus now." He turned his face upwards, and a faint smile playing on his wasted countenance, he replied, "I have found him, Sir." "How and when was that?" said I. "Why, down in the little chapel, at the corner of Hospital-street, where I have seen you, Sir, many times, though perhaps you did not notice me among the rest of the soldiers." (Hear, hear.) His end was peace; in a few days he departed. Now, my friends, this is not a solitary instance of the kind. There are hundreds and thousands who have to bless the day they went to your little chapels. Believe me—and let it stimulate you in this good cause—that when the last bugle sounds to which none can lend a deaf ear, and the dread muster-roll is called from which no man can be absent, there is many a poor soldier, when he answers to his name, who will step to the front with joy and find it enrolled in the Lamb's Book of Life, and who will be passed to the right, and told off with the company of believers, and receive his billet for the good centurion's bench; and all owing to the

words that he had heard in the little chapel. (Loud applause.)

The Financial and Statistical Report was then read by the REV. ELIJAH HOOLE.

The Receipts for the year amount to £111,048. 14s. 4d. The following are the particulars:—

	£.	s.	d.
Total Donations and Subscriptions received at the Mission-House, and Ordinary Contributions from the Home Districts	67,508	6	2
Hibernian Missionary Society	4,380	17	3
Juvenile Christmas and New-Year's Offerings	8,904	5	2
Total Ordinary Home Income	77,793	8	7
Contributions of Foreign Auxiliary Societies, including special amounts for additional Missionaries to Australia	21,547	10	6
Colonial Grants	2,197	16	1
Legacies	2,650	1	9
Donations on Annuity	869	12	8
Contributions for the China Mission, specially reported	1,410	0	1
Lapsed Annuities	2,377	8	6
Dividends, Interest, &c.	1,363	11	8
Payment of the Swedish Committee, on account of Stockholm Mission Premises	1,409	5	0
	£111,048	14	4

Making a total amount of Regular and Miscellaneous Receipts, from all sources, of £111,048. 14s. 4d.

A comparison of the receipts of the year 1854 with those of the previous year will serve to show that a very gratifying amount of successful labour, and of Christian liberality, has been employed in behalf of the Society during the year now reported.

The Home Receipts from the District Auxiliary Societies, and at the Mission-House, exhibit an advance of £586. 11s. The Hibernian Missionary Society has exceeded the Contributions of the former year by £185. 9s. 3d. The Juvenile Christmas and New-Year's Offerings show a gratifying increase of £606. 6s. 7d.; making a total increase on ordinary Home Receipts of £1,388. 6s. 10d.

The increase on the receipts from the Foreign Mission-Station is £3,833. 16s. 8d.; on the Contributions for the China Mission, £507. 1s. 5d.; and on the Lapsed Annuities, £2,077. 8s. 6d. The Receipts are further augmented by the payment of £1,409. 5s. on the transfer of the Stockholm Mission-Premises to an Evangelical Committee in Sweden.

To complete this comparative view of the receipts of the year, it is necessary to add, that there is a decrease on Donations on Annuity amounting to £250. 7s. 4d.; and that there is also a large decrease in the item of Legacies. The Legacies of 1853, including those of the late Thomas Marriott, Esq., and William Shipperry, Esq., amounted to £13,922. 2s. 10d.; the Legacies of 1854 amount to £2,050. 1s. 8d., being a decrease of £11,872. 1s. 1d. in this single item of account; while the total decrease on the whole receipts of the year amounts only to £3,449. 19s. 11d.

It may be worthy of remark, that the increase of receipts on the Foreign Stations of the Society is chiefly found in those districts which have been, or are to be, more fully than formerly, thrown on their own resources, by the recent arrangements for the formation of distinct and affiliated Conferences, such as Canada, Nova-Scotia, New-Brunswick, Australia, Van Diemen's-Land, and New-Zealand. There is also a small increase in the receipts of the Auxiliary Society connected with the French Conference: these circumstances are so far confirmatory of the hope which has been entertained of the beneficial effect of the arrangements alluded to, and are encouraging with respect to the future development of means and resources to be made available, by God's blessing, for helping forward the cause of Divine truth throughout other and more destitute parts of the great field of the world.

The Expenditure side of the Balance Sheet will show that the Committee have aimed at maintaining the various Missions in a state of moderate efficiency, without increasing the immediate or future responsibilities of the Society. They have not increased the number of Missionaries, except in cases where special provision was made for that object, as in China and Australia; neither have they filled up every vacancy which have been occasioned during the year, by death and other causes. They have thus limited the cost of outfits and passages, which has been further lessened by the liberality of two friends of the Society, W. C. Webb, Esq., of Newport, and John Lidgett, Esq., of London, the former having given free passages to two Missionaries to Australia, and the latter to a Mission family to Van Diemen's-Land.

It remains only to be stated, that the amount received for the Stockholm chapel has been applied to the payment

of the money formerly borrowed for that object; that former contributions for the China Mission to the amount of £2,388. 0s. 6d. have been reserved to meet the expenses of that Mission; and that the debt of the Society has been reduced by the payment of £3,777. 12s. 3d. out of the receipts of the year. Including these particulars, the payments of the year have equalled the receipts, namely, £111,048. 14s. 4d.; and the debt of the Society has been reduced from £19,501. 11s. 10d. to £15,723. 19s. 7d.

The Details of the Contributions to the Funds of the Society received during the year 1854, from the several Auxiliary and Branch Societies, at home and abroad, and of the Income arising from other and miscellaneous sources, were then given.

The Home Receipts, including £4,380. 17s. 3d. from Ireland, were £77,793. 8s. 7d.; the total Receipts from Foreign Auxiliaries were £21,647. 10s.; and the Miscellaneous Items, including School Grants, Donations on Annuity, &c., £11,707. 15s. 9d.; making, as before stated, a total amount of Regular and Miscellaneous Receipts, from all sources, of £111,048. 14s. 4d.

In the amount of Income, Ordinary and Extraordinary, for the year 1854, are included the following distinguished instances of Christian liberality to the amount of £50 each, and upwards, which are again gratefully acknowledged, and placed before the Society in a connected view:—Thomas Tombleson, Esq., Barton-on-Humber, £1,000; Thomas Farmer, Esq., £305; Mrs. Farmer, and the Misses Farmer, £155; Henry Reed, Esq., £300; Mr. and Mrs. Francis Riggall, Clifton, £150; William Smith, Esq., Leeds, £125; Joshua Burton, Esq., Leeds, £125; Mrs. Joshua Burton, Leeds, £125; Mr. and Mrs. Ripley, Leeds, £125; Francis Lycett, Esq., £121; George Smith, Esq., Leeds, £115. 10s.; Sir E. N. Buxton, Bart., by Rev. Dr. Beecham, (Annual,) £110; G. R. Chappell, Esq., Manchester, £105; John Yewdall, Esq., Woodhouse-Grove, £105; Mr. Harriam, Hemingbrough, Yorkshire, (Dying Gift, with Interest,) £101. 7s. 6d.; Daniel Leather, Esq., Liverpool, £100; Robert Barnes, Esq., Manchester, £100; A Family Offering by Messrs. Jonas Sugden and Brothers, Oakworth, Yorkshire, £100; A Debtor to Mercy, £100; the Dying Gift of Mrs. Nicholson, Mareham-le-Hill, by Mr. G. Whitton, Horncastle, £100; Mrs. Parker, Warwick-Hall, near Car-

lisle, by James Heald, Esq., (Annual,) £100; Mrs. Agnes Cleasby, of Kirkby Stephen, Westmoreland, £100; Joseph Carne, Esq., Penzance, £100; Messrs. D. and J. Leather, Liverpool, £91; An Unknown Friend, by the Rev. W. Naylor, Wednesbury, £70; John Hartley, Esq., Wolverhampton, £60. 10s.; Rev. James Allen, Bramley, £60. 10s.; John Vanner, Esq., £60. 10s.; Mr. and Mrs. Edward Corderoy, £57. 7s.; John Chubb, Esq., and Mrs. Chubb, £55. 10s.; Mr. and Mrs. John Corderoy, Lambeth, £54. 12s.; Mr. and Mrs. J. S. Budgett, Bristol, £52. 10s.; Mrs. Scott, Bath, £50; Mr. and Mrs. W. Brock, Exeter, £50; A Friend, Eachend-Hill, Dover, £50; A Family Friend, per Rev. F. A. West, Liverpool, £50; A Friend, Liverpool, per Rev. W. Arthur, M.A., £50; James Heald, Esq., £50; Miss Heald, £50; Miss M. Heald, £50; A. B., Bacup, per Rev. P. Hardcastle, £50; Messrs. Hargrave, Leeds, £50; Mrs. Tunnicliffe, Mayfield-Hall, Ashbourne, £50; Thomas Bignall, Esq., £50; John Britten, Esq., late of Theobalds, Herts., £50; D. B. Garling, Esq., Antigua, £50; S. H., for the St. Vincent's and Demerara District, £50; Messrs. Reed and Hawley, £50; Messrs. John Lidgett and Sons, £50; W. Wheelhouse, Esq., £50; Mrs. Cutting, Leek, £50; Anonymous, Bristol, for Tract Distribution in China, £50; W. H. and S. Budgett, Esqrs., Kingswood, £50; James Garstang, Esq., Manchester, £50; Mr. Henry J. Atkinson, Hull, £50; Obadiah Wisdom, Esq., Drogheda, Ireland, £50.

The following persons, in number eighteen Missionaries, and eleven wives of Missionaries, have been sent out by the Society since the last Anniversary:—Mr. Edman, to Gibraltar; Mr. Simpson, to Madras; Mr. and Mrs. Sanderson, to Mysore; Mr. Hutten, Mr. Smith, Mr. Preston, to China; Miss Partridge, Mr. Hill, Mr. Bennett, to South Australia; Mr. and Mrs. Cope, Mr. Lelan, to Van Diemen's Land; Mr. and Mrs. Thomas, to the Friendly Islands; Miss Adams, to Natal; Mr. and Mrs. Edney, to Sierra Leone; Mrs. Meadows, to the Gambia; Mr. and Mrs. Gilbert, to Antigua; Mrs. Hurd, to St. Vincent's; Mr. Greathead, to Demerara; Mr. Pinn, to Barbadoes; Mr. and Mrs. Fletcher, Mr. Webb, to Honduras-Bay; Mr. and Mrs. Brownell and Family, to Nova Scotia. Of this number, Messrs. Thomas, Brownell, Edney, Sanderson, Gil-

bert, Fletcher, and Edman, who have been before honourably and usefully employed in various Missions, but had returned home for a season, have been again appointed to the Foreign work.

The following much-lamented Missionaries have been removed by death:—Mr. Brown, at Cape-Coast; Mr. Bannister, at Barbadoes; Mr. Kerr, Mr. Curtis, at Jamaica. To this affecting record must be added that of three excellent females, the wives of Missionaries, who have also exchanged mortality for life.

The GENERAL SUMMARY of all the Missions under the direction of the Wesleyan Missionary Committee and British Conference, in Europe, India, China, South and West Africa, British America, and the West Indies, was as follows:—

Central or Principal Stations called Circuits, occupied by the Society in various parts of the world	196
Chapels and other Preaching-Places, in connexion with the above-mentioned Central or Principal Stations, as far as ascertained	1,349
Ministers and Assistant-Missionaries, including thirteen Supernumeraries ..	271
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, &c.	822
Unpaid Agents, as Sabbath-school Teachers, &c.	3,796
Full and accredited Church-Members ..	76,973
On trial for Church-Membership	4,749
Scholars, deducting for those who attend both the Day and Sabbath schools	43,395
Printing Establishments	5

Other Missions of the Society having also relation to Conferences in Ireland, France, Australasia, and Western Canada:—

Central or Principal Stations called Circuits	181
Chapels and other Preaching-Places	1,828
Ministers and Assistant-Missionaries, including sixteen Supernumeraries ..	267
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, &c.	276
Unpaid Agents, as Sabbath-school Teachers, &c.	5,117
Full and accredited Church-Members ..	85,584
On trial for Church-Membership	1,729
Scholars, deducting for those who attend both the Day and Sabbath schools	40,681
Printing Establishments	3

RECAPITULATION.

Central or Principal Stations called Circuits	377
Chapels and other Preaching-Places	3,177
Ministers and Assistant-Missionaries, including twenty-nine Supernumeraries ..	538

Other paid Agents, as Catechists, Interpreters, Day-school Teachers, &c.	790
Unpaid Agents, as Sabbath-school Teachers, &c.	6,913
Full and accredited Church-Members ..	111,587
On trial for Church-Membership.	6,478
Scholars, deducting for those who attend both the Day and Sabbath schools.	\$4,076
Printing Establishments.	8

The REV. GEORGE OSBORN then proceeded to read the GENERAL REPORT.

It began with the EUROPEAN Missions. The accounts received from Mr. Muller, of Winnenden, *Germany*, were of a gratifying character. In *Spain*, the utility of the Gibraltar Mission had been evinced: there had been an increase of church members, and the schools maintained their efficiency. An arrangement had been made, by which Mr. Alton's services had been lent for a limited period, to the Bible Society.

The Missions in ASIA were next adverted to. In the *South and North Ceylon* Districts, cholera, small pox, fever, dearth, with military removals, had reduced the Societies, but they were reviving. In the *Madras* District, there have been some additions. In reference to education it was observed—

The past year will be marked in the annals of India as the commencement of a new era, when its Governors resolved to take measures to bring European knowledge within the reach of all classes of the people, and with that view both to foster and encourage all such existing institutions as may be adapted to the object, and create such additional organizations as may be necessary. In the document in which this excellent design is promulgated, the Directors make mention of Missionary labours as "the noble exertions of Societies of Christians to bring the natives of India into the way of religious truth." They also specify certain Missionary Colleges and Institutions as "worthy of occupying the highest place in the scale of general instruction," and mark with satisfaction the success of Missionary educational efforts among the Tamul population in the Madras Presidency. These indications of an improved state of feeling towards Christian Missions in high quarters, the Committee acknowledge with gratitude as the result, under God's blessing, of the zealous and patient labours of their Christian brethren, prosecuted amidst many discouragements, through half a century. And they are still more concerned that this favourable opportunity may be improved aright. Missionary

schools may now be multiplied almost indefinitely. The secular knowledge they impart will generally be equal to that of other institutions, and with their religious teaching no interference at all will be attempted. Only let them be opened and placed under the superintendence of suitable men, and there is no fear but they will be filled and supported. A "great door and effectual" is thus opened before the friends of religion in India. They may take advantage of the new state of things to an extent which a few years back would have appeared impossible; and they may rest assured that if they neglect the opportunity others will not. Strenuous efforts will be made to bring Heathen schools up to the required standard of proficiency in secular knowledge, and thus to keep at least one generation more in the trammels of that vain and debasing system which they have "received by tradition from their fathers."

Under the head *Mysore* District, special reference was made to the educational operations of the Society in *Bangalore*, including a Sunday-school, a boys' school, (120 pupils,) and the Educational Institution. The last is divided into three departments; namely, the normal class for training Teachers, a second department for the study of Bible lessons, history, geography, natural philosophy, mathematics, English grammar and composition, the Conference Catechisms, the evidences of Christianity, and lessons on moral conduct. The third department has been added to the Institution during the last year, and now contains two hundred and twenty-four boys, who are instructed in Scripture history and doctrine, geography and grammar, arithmetic, and other useful knowledge, through the medium of their own language. It is in contemplation to enlarge this department into a separate Institution as soon as practicable. The issues of the printing-press during the year have comprised three million five hundred thousand pages; among which are portions of the New-Testament Scriptures, various school-books, and religious tracts, scientific treatises, and Christian lyrics. A History of India, a portion of Paley's *Hore Paulina*, a Canarese Almanac, an Ecclesiastical History, may also be observed in the list, together with an Address delivered at the opening of the Normal Institution at Westminster, by the Rev. John Scott. Many of these publications are excellent specimens of Canarese typography; but the efficiency of the printing establish-

ment will no doubt be much advanced by the new founts of Canarese type which Mr. Sanderson took with him, on his recent departure from this country. Two years ago, it was stated Mr. Hardey had brought to England a petition for the establishment of a school in the city of Mysore, signed in nine languages, and by three thousand three hundred people; that, to meet the wishes of these numerous petitioners for the establishment of a good English school, £400 were required; and that if one-half of this sum was raised in England, the remainder would be raised in Mysore. The special subscription originated at Leeds, in 1853, soon reached the needed sum of £200. Mr. Hardey had the satisfaction of taking with him on his return other presents adapted to assist in the establishment of the school. He then proceeded to take the means to raise the sum which he had pledged himself to obtain in Mysore; and the record of the meeting held for that purpose, with a brief report of the speeches delivered, forms a document so truly remarkable as to deserve preservation in the Report. It is probable that a similar spectacle was never before witnessed. The union of Hindoos and Mohammedans with Christians in the endeavour to establish a Christian school in which the word of God should be in daily use, and enter into the stated course of instruction, is a sign of the times of most encouraging import—"the Lord's doing, and marvellous in our eyes."

The very liberal response made to the proposal of a special fund for CHINA has emboldened the Committee to double the number of its agents in Canton. They have considered the importance of being in readiness to take advantage of those favourable circumstances which may be expected shortly to occur, and the length of time which must elapse in every case before the language is mastered, and resolved to comply with the earnest solicitations of the brethren already there. Accordingly, Messrs. Hutton, Preston, and Smith were appointed at the last Conference to Canton; and, after having been solemnly ordained to the work in the City-road chapel, they embarked in February last. Prior to their departure they received such preliminary instruction in the language as could be obtained in this country, and which may, it is hoped, much facilitate their entrance on their duties when they arrive at their destination. Of the operations of the brethren at Canton there is as yet but little to report. Mr.

Piercy continues to hold public services three times a week, at which there is an average attendance of more than forty persons. Messrs. Beach and Cox are diligently labouring to acquire the language of the people, so as to be able to converse freely with them. A useful set of tracts has been obtained, and the distribution of the million Testaments has been commenced. More than twenty streets have been visited, and a copy left at every accessible dwelling or shop. The very unsettled state of public affairs, however, interferes much with the progress of the work; and our brethren have great need of our prayers that in the midst of perils their lives may be preserved, and their minds sustained.

With respect to the Missions in SOUTHERN AFRICA:—Mr. Moister informs the Committee that a series of special services, held in *Cape Town* during the summer, had been followed by very cheering results in the conversion of sinners, and the recovery of several who had wandered from the right way. The public and private means of grace were well attended, and there were prospects of good in the future. Mr. Samuel Hardey, who was stated in the last Report to have been detained at the *Mauritius* by the state of his health, arrived at *Cape-Town* in the summer, and, by the blessing of God, greatly recruited his strength during his sojourn there, so as to be able to render valuable assistance to the brethren of the Circuit. He embarked for his new Station in Western Australia on the 10th of January last.

The congregations at *Graham's-Town*, in the ALBANY and KAFFRARIA District, have been steadily on the increase for some time past, and there has been most gratifying attention to the administration of the word. The more private means of grace have often been marked by a solemn and delightful feeling; and, making due allowances for the changes that are continually taking place in such a community, the work of God has made a steady progress. The Kaffir congregation and Society have decreased in number in consequence of the removal of the people to the new Border Settlements. The Dutch congregation continues good. At *Salem* a considerable improvement has taken place in the colonial congregation, which is said to comprise all the families residing in the place, with scarcely an exception. At *Bathurst* the chapel has been repaired and considerably improved, and a good feeling exists in the minds of the people. The *Fort*.

Beaufort Circuit was at the beginning of the year much reduced in number by the formation of the *Fingoe Settlement*, about six miles distant; but a gracious revival has, in part, made up the loss which was thus occasioned. At the new settlement of *Heald-Town* a large and substantial chapel, capable of containing from six to seven hundred persons, is in a state of great forwardness. The new settlers, who are mostly *Fingoe Kaffirs*, continue to possess the entire confidence of the Government and the colonists in the immediate neighbourhood; and though it has been found necessary to put away several who have become immoral in their conduct, those who remain have given cause of devout gratitude. The Sabbath congregation, generally amounting to four hundred persons, including the Sunday-school, is attentive; and there are fourteen young married persons under instruction, with a view to their employment in some useful capacity in connexion with the Mission. The latest information is that the newly-appointed Governor has recently visited and inspected the settlement, and the Committee hope for much benefit from his intelligent and philanthropic attention to the concerns of the native races under his authority. The *D'Urban Circuit* has been blessed with a gracious outpouring of the Holy Spirit, as the result of which, seventy-six adults have been admitted to baptism; and although vacancies have been created by the removal of some, and the exclusion of others, who "did run well," but have been "hindered," there remains a net increase of fifty-four members. The English congregation increases, and great attention is paid to the word preached.

Mr. Gladwin arrived in safety at *Mount Coke*, (*British Kaffraria*), and has found much encouragement in resuming his labours. He states that the chapel is too small for the regular congregations, that the devotional meetings of the people are well attended and fervent, and, with one or two exceptions during the year, their conversation has been "as becometh the Gospel of Christ." The *Watson Institution* having been enlarged, and two trained masters having been sent out from the Normal Training Institution at Westminster during the last year, it is hoped that that important establishment will in future be conducted with still greater efficiency, and that a larger supply of Native Teachers and Preachers may be provided. The printing establishment, which is also located at *Mount Coke*, has been conducted dur-

ing the year with little, if any, interruption. Its chief occupation has been a new and revised edition of two thousand copies of the *Kaffir New Testament*. *King William's-Town* has suffered from various causes; but the work of God advances notwithstanding. The Society's venerable Missionary, Mr. Shepstone, has forwarded an interesting statement respecting his Station at *Kamaatone*, in the course of which he says:—"The circumstances of this Circuit throughout the year have been of a very satisfactory nature. The services of God's house have been well and regularly attended. A marked attention has been paid to the preaching of the Gospel; and while there has been a powerful influence checking moral depravity, as also counteracting Heathen customs, in consequence of the voluntary interposition of some of the subordinate Chieftains, there has been at the same time a stronger influence operating within narrower limits, which gives us much satisfaction. We have added to the church by baptism during the year twenty-one adults; several children belonging to the members of Society have also been baptized. We have four congregations during the week; but it is only within the last few months that we have been able to complete our arrangements for all these, since Government has been making some changes in the location of these people, by which they are brought more within the range of our influence. By our present arrangements, we have from six to seven hundred attendants on Divine worship, weekly."

The *Clarkebury Station*, (*Kaffraria Proper*), situated on the border, between the Tembu and Gealeka tribes, now in a state of mutual hostility, has been preserved from injury, even when its immediate neighbourhood has been the scene of conflict; and still more, under such trying circumstances our people have continued steadfast in their profession. The Station at *Morley* is reported to have suffered in various ways; but at *Buntingville* the congregations are very large, so that many have to remain outside the chapel.

In reference to the Stations in the *Bechuana Country*, the Committee have had many solicitudes, arising out of the altered political circumstances of the country. But they are happy to know that hitherto their fears have been disappointed; and though, shortly after the last Anniversary the announcement was made that British protection had been entirely withdrawn, the authorities

of the Orange Free State have not only not interfered with the Missionary, but have assured him that he may prosecute his work of evangelization in peace. The Missionary has been removed from *Bloem Fontein*, in consequence of the removal of a large portion of the English inhabitants on the abandonment of the sovereignty by the British Government. The small Society in *Tauane's Tribe* still keep together under the care of the Native Teacher, who continues to hold public services with the people in the absence of a Missionary, and maintains his Christian character and zeal for the Gospel. At *Colesberg*, a native congregation is collecting; and the English congregation, though it does not increase, is making a praiseworthy and successful effort to pay off the chapel debt. The state of the work at *Plaatberg* is very encouraging.

In the *Port Natal* and *Anasulu* District, the *D'Urban* Circuit has been prosperous. The English congregation and Society in the town are larger than at any former period; the chapel has been enlarged by the erection of a school-room which opens into it, and the expense of the enlargement defrayed. At *Berea* a temporary chapel has been erected without debt, and a small Society formed. The Report of the *Pieter-Mauritz-berg* Circuit bears the same encouraging character. The *Kwangubeni* Circuit has not prospered this year, principally, it is believed, for the lack of a resident Missionary, whom, however, the Committee have not had the means of sending. To Mr. Jenkins, at *Palmerton*, the past year has been one of great labour and anxiety, but not of much visible success.

From the Reports of the several Circuits in WESTERN AFRICA, it was apparent that the same blessing which has so remarkably attended the Society's labours is still vouchsafed; and were the means at the disposal of the Committee more abundant, a still greater extension of the work of God might be confidently anticipated; but under present circumstances no additional expenditure can be prudently undertaken. The following particulars are supplied:—The *Freetown* Circuit now contains twelve Stations, or Societies, with 3,619 members. Of these nearly 1,200 are connected with Buxton Chapel, which was opened with solemn rejoicings in March, 1854. At *Aberdeen*, the chapel, though the largest in that Circuit, and always inconveniently crowded, will by no means contain the hearers, and many worship outside. At

Wilberforce an enlargement has become necessary, and at *Congo Town* the poor fishermen have made strenuous efforts to complete their new chapel commenced last year. At *Murray Town* [there are five public services in the week, all well attended. At *New Town* the chapel is always filled, and "the prayer-meetings are delightful." At *Lumley* the Sunday services are well attended. At *Hastings* the chapel is generally crowded, and on the Lord's-day many are obliged to sit outside. No less than sixty persons profess to have obtained peace with God during the year. At *Allen Town*, after a period of deadness, the last six months have exhibited a wonderful improvement. The chapel will no longer contain the congregations. The *York Circuit* affords no exception to the happy state of things already described. The increase to the Society is thirty-three, and the Missionary efforts of the people have been increased; a good index to the character of their piety... The Educational departments of this Mission are generally in a satisfactory state. The Sunday and day schools are largely attended; though, in some instances, the want of suitable Teachers, and in others the spirit of proselytism, interferes with their progress, yet the returns exhibit a total of nearly 3,000 children under daily instruction. The Native Training Institution has sent out two Teachers during the year, and has nine still under instruction. Mr. Reay states that "their progress has far exceeded his expectations." The Committee pay a brief tribute to the memory of a distinguished fellow-labourer. Eminently qualified by his general philological learning, and by his acquaintance with the languages of Africa, for the bishopric of Sierra-Leone, the late Dr. Vidal possessed also those higher qualifications of humbleness, gentleness of mind, meekness, and catholic love, which, "in the sight of God, are of great price." His loss is deplored not only by members of the Episcopal communion, but by all who had the happiness of his acquaintance.

The Missions on the *Gambia*, the *Gold Coast*, *Ashanti*, &c., presented a mixed result; but there was a decided prominence of encouragement. Among the memorable events of the past year, is the holding of a Missionary Meeting at *Abbeokuta* and at *Lagos*. At the former place the contributions were computed to amount to about £25; at the latter, the British Consul occupied the chair, and nearly all the merchants of

the town, and some native Headmen, also, attended the Meeting. The Meeting was addressed by the King of Lagos, who expressed his gratification at the introduction of Christianity among his people, and his good wishes for its success, which he testified not only in word, but in deed—subscribing £5 to the Society's funds. The collection at the Meeting reached the noble sum of £65, and further contributions were expected. Last year it was stated that there was an opening for the commencement of a Mission in the territories of the King of Dahomi. By the great goodness of God, operations have actually been commenced. Mr. Freeman, in company with Mr. Wharton, visited the King last year, and obtained his consent as to the establishment of a Station at *Whydah*, with equal rights for the Missionary to those of the Portuguese and other residents in the town, and unrestricted liberty to the people to attend the services.

After advertising to the Stations in the WEST INDIES, reference was made to the British Provinces in North America, as follows:—The Districts of Nova Scotia and New Brunswick and Newfoundland are about to be formed into a distinct Connexion, with a Conference affiliated to our own. And it affords the Committee much pleasure to be able to announce, that at their request the Rev. Dr. Beecham has kindly undertaken to visit these important Missions, with a view to make the necessary arrangements involved in this change of their relation to the parent community. They anticipate very valuable results from the undertaking; and they trust that all the friends of the Society will unite their supplications for its success, as well as for the preservation and safe return of their excellent Secretary.

The Missions which have relation to other Conferences, and are carried on under their immediate direction, were then briefly alluded to. The accounts of the IRISH Mission were gratifying, particularly with respect to the schools. A delightful Report had been furnished by the President of the FRENCH Conference, of which the following is a summary:—The past year has been one of some embarrassment, arising from the adverse action of the local authorities, and of considerable prosperity arising from the visitations of Divine grace, which have increased our numbers and infused new spiritual life into our Societies. We have entered with encouraging prospects on a new

field of labour in one of the central provinces of France, among a very ignorant Roman Catholic population. We have sent an agent into a principal town in Brittany, where we have been often invited, and for the occupation of which, one of our friends has made a donation of £40. We are happy to add that the proper authorization for public worship has been obtained from the Prefect without difficulty. We have likewise extended our labours in the South. A new feature in the Upper Alps is found in the remarkable openings among the Roman Catholic populations, in valleys where all the Protestant population had been exterminated with fire and sword, in the reign of Louis XIV. The Committee had the satisfaction of announcing that the first Session of the AUSTRALASIAN Conference was held January 18th, under the Presidency of their most able and faithful brother, who had been so worthily designated to the office by the British Conference, the Rev. W. B. Boyce. Full Reports and Minutes of its proceedings have not yet reached this country; but all that has been communicated is of a satisfactory character, and goes to encourage the hope of favourable results which has been cherished from the beginning of the movement.

On the review of the year, the Committee feel that the circumstance which first calls for remark is the very encouraging state of the Society's finances. Remembering that the past year has been a year of war, and that the usual effects of war have been felt in increased taxation, diminished trade, and high prices, it would not have been surprising if the home receipts had been considerably diminished. But, instead of such diminution, they are favoured to report an increase, both in Great Britain and Ireland,—in fact, the largest domestic income which has been received for several years past.

The prosperity of the past year is the more remarkable when viewed in relation to that afflictive event which was announced at the last Anniversary Meeting. The last year is the first since its formation in which the Society has not had the advantage of the labours of that great man, whose gifts and endowments were so unreservedly placed at its service, and who probably pleaded its cause more frequently, and with greater pecuniary success, than any of his contemporaries. Prudent in counsel, warm in affection, unwearied in labour, powerful in persuasion, Dr. ... is justly regarded as

one of the pillars of the Society, and most appropriately finished his long course of public service by presiding at a Missionary Meeting.

Almost as soon as the last Anniversary was concluded, the Committee sent a deputation to attend his remains to their last resting-place, where they were deposited on May 4th, 1854. On May 3d, 1814, just forty years before, the waves closed over all that was mortal of another distinguished advocate and friend of Christian Missions, the Rev. Dr. Coke. Dissimilar in almost every respect, these great men resembled each other in this, that the personal agency of each was, in his day, among the most important means of sustaining and extending Missionary operations. The forty years which elapsed between the demise of one and the other, affords a period sufficiently long to mark the progress, and test the success, of that work to which each was so ardently attached. At the beginning of that period, the Missionary enterprise was not merely scorned by the world, but misunderstood and doubted of by many of the churches. Now, its principles are every where admitted—the judgment and the conscience of Christendom are on our side. Then (to speak more particularly of ourselves) the Conference could hardly be persuaded to consent to Dr. Coke's proposition; and he had to entreat, with tears, permission to depart for India. Now it sees, with joy, the self-consecration of Ministers to this work, and has cheerfully placed at its service some of its most honoured members. Then the supplies were obtained principally by an annual collection, and by the indefatigable diligence of Dr. Coke, who, accompanied by a friend, was accustomed to beg from town to town and door to door the small sum annually expended. Now an organisation exists throughout the kingdom, adapted to all localities, and capable of being worked even more beneficially and extensively than it is. Then the proceeds of long and tiresome begging joined to the regular annual collection, were not a thousand pounds in excess of the sum now raised by the children and youth of our congregations. In 1814, the whole of the foreign work was comprised in British North America and the West Indies, Gibraltar and Sierra-Leone. The language of the British Islands alone was used, unless by the Missionaries to the French prisoners. In the interval more than sixteen languages have become necessary, and are now in constant

use by the Missionaries. These signs of progress we may enumerate; but who shall register the souls born from above in forty years, or by what numeration shall we express the amount of enjoyment created and diffused by attempts to do good upon the largest scale, and (in the best sense of those much-abused words) to confer the greatest happiness upon the greatest number? The comparison need be carried no further; but it convincingly shows how gracious have been the dealings of God with the Society, how He has cared for His own work, and carried it on, even while He has removed those who seemed most servicable if not necessary to its progress.

The PRESIDENT OF THE CONFERENCE, having been called upon by the Chairman, moved the following Resolution:—

"That the Report, an abstract of which has now been read, be adopted and printed; and that this Meeting considers that the success which continues to attend the Wesleyan and other Evangelical and Protestant Missionary Societies, calls for gratitude to Almighty God, without whose sanction and blessing the wisest arrangements and the most zealous endeavours would be altogether vain."

The Rev. Gentleman said:—As I have been travelling with our excellent Secretary from continent to continent, and from island to island, the question has suggested itself to my mind,—What is the class of emotions which every Christian ought to feel in listening to such details as these? Is the circumstance that God has thus honoured us in promoting his great work, one which should excite boasting and self-gratulation? Should it not rather awaken in every mind the deepest self-abasement? When David had collected together the things of gold and silver for the erection of a temple which his eyes were never to see, he said to God, "What am I, and what is my people, that we should be able to offer, so willingly, after this sort? All things come of Thee, and of Thine own have we given Thee." And I feel, Mr. Chairman, that it is with similar feelings,—with deep self-abasement before God, mingled with holy joy and thanksgiving,—that we ought to contemplate that great and glorious work which God has honoured us to carry on in the world. (Hear.) I need not remind my Christian friends around me, that all our labours and sacrifices in this great work are utterly valueless without the blessing of the Holy Ghost. Every thing great, every thing good, in this

world, is connected with God. Every thing great and glorious in the universe must emanate from God, and he will not give his glory to another. There are great cardinal truths revealed in the New Testament respecting the Holy Spirit, which we put into our creeds and into our confessions, but which, I am sure, ought to influence our practice, since they are intimately associated with every thing which can insure the success of the Gospel. I refer to such truths as the Personality and Divinity of the Holy Ghost; and in this great and good work, which is the dispensation of the Spirit himself, God the Holy Ghost will stand forth alone in the majesty of his unaided omnipotence, and will not give his glory to another. I am convinced of this, Sir,—that if ever this, or any other, Christian Society shall begin to rely upon the strength of its resources, or the amount of its contributions, the wisdom of its executive, the talent of its Secretaries, or the zeal and energy of its Missionaries, it will become, to all intents and purposes, idolatrous: it will be associated with that very system which it is attempting to destroy. Then should we burn incense to our own drag, and sacrifice to our own net. It would be little better than Satan casting out Satan. I am very glad, Mr. Chairman, that the Resolution which I am called upon to move refers to this great subject,—the influence of the Holy Spirit, and the importance of prayer for the success of our work. I held in my hand, Sir, a pamphlet, a very remarkable pamphlet, which I am very glad to have the opportunity of introducing to this large assembly. I can hardly tell you who is the author of it; but I can tell you whose names are appended to it. They are the names of about fifty of the most eminent Ministers and members of the evangelical churches in the United Kingdom. It contains a proposal, or an appeal, to all the evangelical churches on the subject of united prayer. There are Ministers and laymen, connected with the church of Christ, who have arrived at the deep conviction, that what we want now is not so much *money*, not so much *appeals* to our fellow-Christians, as power from on high. This is the great need of the church at the present time; (hear;) and I will take the opportunity on this occasion, Mr. Chairman, to put before you and the Meeting two or three facts on which these Ministers and gentlemen ground their appeal to all evangelical communities. They say that there are circumstances of a peculiar character,

which render their invitation, more especially at this time, seasonable and necessary; and they proceed to state those circumstances. They refer to the peculiar and convulsed state of the continental nations of Europe previous to the rise of the present war; to the present mournful war itself; to the circumstances of our beloved country,—to the Romish apostasy, to Tractarianism, the pioneer of Rome, and to the different forms of subtle and insidious error which are making unquestionable progress throughout this land; they refer to the peculiar state of our colonial possessions, and especially to China; and express their opinion that that country demands at the present time peculiar regard and separate notice in our prayers. Their appeal contains other points; but their proposal is simply this,—that, commencing to-morrow, all Christians shall engage that they will spend some part of each day of the next year, from May 1st, 1855, to May 1st, 1856, in private prayer,—in earnest, importunate supplication to God for our country, for our families, for the church, and for the world. (Hear.) I cannot now stop to go into the details which are laid before us in this pamphlet; but I hope it will have a very extensive circulation; and I entreat my Christian friends around me to unite with these eminent Ministers and others in thus supplicating the God of all grace. If you can be persuaded to adopt this plan, I am sure we shall have a year of abundant success. (Hear, and applause.) Our great want, as I have said before, is not now so much money as power from God. We are habitually making appeals to our fellow-Christians, addressing them and expostulating with them; but we need to make our appeals to God. We are gaining power with men; we want power with God. We are getting money; but we want that without which hoards of money would be perfectly valueless. And if we can be induced to lift up our hearts and our voices to the God of all grace, and to plead with him for the descent of the Holy Spirit, he will make no tarrying. When we say, "Come, Lord Jesus, come quickly," he will respond, "Behold, I come quickly, to give to every man according as his work shall be." The Resolution refers to success; and I am very glad that Mr. Osborn, in one part of the admirable Report which he has just read, put before us our success at two very distant periods,—in 1814 and in 1855. It has often struck me that our success generally comes upon us so gradually, it so

steals upon us month by month, and year by year, that we scarcely appreciate it; but if it were all condensed into one page,—if we could at one view see what God has been doing for us for the last fifty years,—our very heart-strings would almost break with joyous emotion. (Hear.) There is one question connected with our success, to which, with your permission, Sir, I will for a moment or two direct the attention of the audience. Has the success we have achieved abroad been at the expense of the home work? (Hear, hear.) I think it is very important for Christians now-a-days to look carefully at this question. There are many very good and excellent men who think that the home interest has been a little damaged by the energy put forth to extend the Gospel abroad. There are who say that our Ministers are abstracted from their pulpits, and from their pastoral duties, and are employed in public work; that there are many hands employed in collecting for foreign Missions; and that all this is so much abstracted from our operations at home: but this arises rather from the defect of Missionary zeal, than from the excess of it. If there were a larger amount of Missionary zeal, we should not be necessitated to resort to the methods we are now obliged to adopt in order to secure our finances. We should not need such an array of speakers as we have upon our Missionary platforms. The pulpit would do its own work. We should not be obliged to resort to those ingenious—may I be pardoned if I say sometimes questionable?—methods which are adopted to obtain money. According to the admirable statements made in the Report, every man would come under another influence. Our generosity would be sublimated and refined, and each would give as God had prospered him. (Hear.) I have lately, in connexion with many of my ministerial brethren, been occupied in looking very carefully into the home work of Methodism; and I confess I feel much better prepared to address this congregation on the subject of the home work than I do upon the subject of the foreign work. My own conviction is, that there is a vast amount of generosity among our people in the sustentation of the work of God at home; but, at the same time, I have a firm persuasion that there are many who need to be reminded of that almost-forgotten adage, “Charity begins at home.” There are many who almost need to be told that there is darkness, dense and deep, beneath the shadow

of our very cathedrals and churches, close by our chapels and conventicles. There are people who need to be reminded that there is darkness in St. Giles's as dense as there is in New Zealand.—(hear, hear, hear.)—that the very population of this large metropolis, with all our means, keeps ahead of us; that there is a far larger number of unconverted people in the metropolis of this country than there ever was; and I pray that God may give us the spirit of grace and supplication to plead specially for the interests of the work in our own country. But the consolidation and enlargement of the work at home is not in antagonism, but in immediate and necessary juxtaposition, and in the closest harmony with the work abroad. The history of past years proves that our work at home and abroad is one. (Hear.) A soul won for Christ in New-Zealand, is a soul won for Christ in England, and is so much achieved for the Saviour all the world over. It may appear rather paradoxical; but I think that one of the most successful modes of promoting the spread of real vital godliness in this country is, to send the Gospel abroad; and that, if all the money expended, and the efforts made, during the past fifty years for that purpose, had been employed at home exclusively, our churches would not have reaped greater spiritual benefit than they have realized. God has more than repaid us: he has returned us a hundred fold into our own bosom. We all know the reflex benefits that result from exerting ourselves to extend Christianity to the ends of the earth. Remote success is always encouraging. I need scarcely ask any mercantile gentleman what the effect on the funds would be, if intelligence were to arrive from Balaklava to-night, that Sebastopol had fallen. Would not the funds have an immense rise to-morrow morning? There was a time, Mr. Chairman, as you will remember, in the history of ancient Rome, when her enemies were thundering at her very gates, and threatening her destruction. What was the policy which she then adopted? Did she withdraw her forces from foreign countries, and consolidate her energies to crush her enemies? No: at the very time of her apparent feebleness she struck out into the career of universal conquest, and her triumphs abroad cheered her people at home. (Cheers.) We Methodists, I think, have adopted a very similar principle. Sometimes, in our history, we have had great perils and dangers to encounter; we have had

the enemy thundering at our gates, Did we then withdraw our forces from abroad? Did our good people throughout this country stop the supplies? (Applause.) Has there not been, from that very time, an augmentation of our efforts to spread the Gospel to the ends of the earth? (Hear.) There has; and I believe, by the blessing of God, our present position of comparative prosperity, and the prospects that lie before us, are the results of the efforts put forth to extend the Gospel abroad. God forbid, then, that we should assume that what is done for the cause of God abroad is so much abstracted from the cause of God at home. (Hear.) There is another point to which I would beg for a moment to advert. There is a great amount of our success that we cannot chronicle. We are getting too much into the way of thinking that there is nothing done, if we cannot count converts, if we cannot point to people baptized, if we cannot number chapels built, if we cannot tabulate our work in columns, with a title at their head. But the fact is, that a vast amount of the good we effect never can be thus tabulated. It is too intangible to be laid hold of: it is like those imponderable substances in nature, light and heat. Who can grasp them? Who can throw them into the scale and estimate and weigh them? There are many Missionary successes which we cannot chronicle. No man, however remarkable his talents, could do it. Can any one of us tell the amount of light which has been diffused, year after year, among the minds of the Heathen, turning the gloom of midnight into the dawn of morning? (Hear.) Can any one express on paper the amount of curiosity which has been excited in the Heathen mind, leading thousands and tens of thousands to seek after God, if haply they might find him? Can any one chronicle the changes which have taken place in the morals of Heathen society as the result of the spread of the Gospel? or the amount of information diffused among young people, which is gradually releasing them from the trammels of superstition, and will by and by set them at complete liberty? (Hear.) No one can do this. Even Mr. Osborn—and we must all admit his ability in drawing up our Reports—cannot tell us the degree of softening influence which the minds of the Feejeans have undergone from contact with our Missionaries. They may not have been converted; but has not some good been accom-

plished? Who can mark on any thermometer the number of degrees that the coldness and apathy of the Hindu has given way? Do not let us assume, then, because we cannot put down in columns and in tables all that we have done, that we are not effecting a great and good work. No Report can tell us the one-half. We have reason to-day to thank God and to take courage. We have had triumphs which ought to cheer every heart, and I trust our emotions will be those of fervent gratitude to that God who gives us all things richly to enjoy. (Applause.)

C. COWAN, Esq., M.P. for Edinburgh, said,—I certainly had no expectation of taking any part in the proceedings of this day, although I have had for several years the honour and advantage of being present at your Anniversaries. Having been pressed into the service, not very unwillingly, I admit, (a laugh, and applause,) on former occasions, I hoped for a discharge to-day; but I cannot sufficiently express the pleasure I feel at being present again on an occasion so peculiarly interesting, and at hearing, from the Report which has been read, such evident proofs that the blessing of God still rests upon the labours of this great Association. We have heard a great deal lately about what is called the *entente cordiale*. The citizens of this mighty metropolis have had proofs afforded them repeatedly, and in various ways and circumstances, how cordially that alliance prevails. If it is to be the means—and I wish we were more sure of the result—of promoting the cause of civil and religious liberty, and of delivering from oppression and barbarism those nations on the continent of Europe which are under the ruthless sway of the oppressor, we may rejoice at being able to anticipate such a result. But alas, how great is our sadness! how painful is the contemplation of the agonies, the desolation, and the woe, and the horrors which have already attended the war in which we are involved! And how refreshing must it be for all here present to find themselves in an assembly like this, in an assembly marshalled under the banners of Him who is the Prince of Peace, whose advent was hailed at first by that solemn anthem, "Peace on earth and good will towards the children of men," and who left that most precious legacy to His disciples, the peace which He alone can give, and which none can take away, and the assurance that He will be with His people, even to the end of the world! (Hear, hear.) We may be far indeed

from contemplating even the faint streaks of the horizon which is to usher in the day when wars and rumours of wars shall no more be heard among the nations. But if it has been a pleasurable and profitable thing in the peaceful years that are past, to have met together on occasions of this kind, the duty becomes peculiarly incumbent upon the office-bearers and members of the church of Christ, however various their denominations and designations may be, to meet together for the purpose of forwarding, so far as they can, and with humble dependence on the blessing of God, the progress of that kingdom which shall ultimately be exalted above all the kingdoms of the earth. (Applause.) I am quite aware that in this Society you have had your trials and have had your controversies. I sympathize with you. (Hear.) At the same time, we are assured in Scripture, that we are not to expect to pass through this world without trials of that kind, in order to exercise the faith and the patience of the followers of the Lamb. Those trials have, in former days, been overruled for good, and I trust that they may be the means of calling upon us to watch our hearts and our lips, and while we cultivate suavity and courtesy, we shall also bear in mind, that charity which thinketh no evil is the most distinguished characteristic of the Christian. (Hear.) I will now turn for a moment to a somewhat more pleasing subject. I have heard with great delight to-day that, notwithstanding the privations and the burdens to which your people are now exposed by increased taxation and by diminished trade, your resources are greater than they have been before; and I am glad to be enabled to tell this Meeting, notwithstanding we have been subjected to the same discouragements and disadvantages, to which I have referred, that the Sustentation Fund which exists for the support of the Ministers of the Free Church of Scotland is, according to the last return I have seen, between £5,000 and £6,000 more than it was during the corresponding period of the previous year. (Applause.) Sir, I trust that that will go on; for great as the produce of that Fund has been, I feel convinced that the people of Scotland, many, many thousands of them, have never yet had a perception of and have never realized what, I think, is their most imperative duty, to provide for the due support of the Ministry. I wish that we had the means that you have so long and suc-

cessfully employed for reaching the hearts of the people. But I think that we may continue to follow, however humbly, in your wake. In concluding, permit me to say, that I shall not cease to my dying day to regard with gratitude the kindness with which I had the honour of being received here, immediately before the disruption of the Church of Scotland, by many reverend Ministers of your Body, and by others whom I now see around me. The feeling which induces me again to present myself here to-day is, not merely to express my satisfaction with the progress which your great association is making at home and abroad, but to express my thanks once more for the kindness which has animated you towards myself and the Church in which I am an humble office-bearer. (Applause.)

THE REV. GERVASE SMITH, of Huddersfield:—I rise, Sir, to offer a feeble support to this first Resolution, though not without much trepidation. If, however, there be a theme within the wide range of thought that should raise its advocate above his fears, it is the one which we are met to celebrate; and any man may well consider it an honour to take part in the proceedings of a Society which seeks to bless the world. It may also well excite the confidence of a youthful speaker, that he has no new principles to advocate on an occasion like this, but has rather to enforce and vindicate the truths which have been committed to us by our fathers. We not only need nothing new, but we brand every innovation upon Heaven's own method of saving men. The Gospel which saved our fathers, and has saved ourselves, can save a world. There is in it the principle of universal adaptation, while, in all human systems, there is the principle of decay. (Hear.) Look, for instance, at Paganism, which is said to be the religion of about five-eighths of the whole human race. Perhaps I may be justified in saying, that, in one point of view, the foundation of Paganism is good enough: it is the superstructure reared upon this foundation which is one of corruption and death. In one sense, its foundation may be said to be simply this, that man is a sinner; and throughout the whole Pagan ceremonial this is kept in view. Its penances, and pilgrimages, and hosts of external services, tell its tale of woe, and are its voice of wailing. One of its leading features is polytheism, the natural religion of fallen man; for when once he loses all regard for the true

God, he places his affections upon the false, and his deities will multiply as occasion may require. The history of all Heathen nations exhibits a plurality of gods. Greece alone had 30,000 deities, and her brightest intellects prostituted their genius and their pen in claiming divine homage for them. The Paganism of the present day is no improvement upon that of the past. Indeed, it is rather the reverse; of necessity it must grow worse instead of better. Like a diseased limb in which the process of mortification has commenced, every moment but brings nearer the crisis. And so with Paganism; internal causes are precipitating its destruction. But, in addition to internal causes of decay, there are also external forces carrying on the work of destruction. Its foundations are already undermined. The small pieces of truth that have held it together are fast falling off. Its last universal tottering has begun; and soon, as the world looks upon its formless heaps, it will be numbered with the things that were. So with regard to that great imposture, Mohammedanism. Its immorality is the surest guarantee for its destruction. In addition to that, it is marked by excessive cruelty; and Mohammedanism cannot live, because man has made it. So with Popery, and all its superstitions and immoralities: it cannot live, it cannot do the world good, because it is of man's making. So with the Neology of the German school, invading every sound principle of biblical interpretation, and, like a vampire, sucking the life-blood of Christianity away; Neology cannot live, for man has made it. So with regard to Socialism and Secularism, with its two-fold sceptical dogma, that "nature is the only subject of knowledge," and that "science is the providence of man;" neither Socialism nor Secularism can live, because man has made them. (Applause.) But what a contrast does the Gospel of our Lord present to all these things! That which is pre-eminently a spiritual thing must have the principle of adaptation in it. It can move in every direction. It can fill every space. It can meet and satisfy every order of mind. It can live in every atmosphere, and bloom under every sky. But this cannot be predicated of any of the systems to which I have adverted. Paganism, for instance: it may be considered as adapted to one particular order of mind in the world, while it is in direct antagonism to another order of mind.

Mohammedanism could not live at all in Greenland, and would soon die out in New Zealand. It must have its own peculiarity of climate, and its own mind. But the Gospel has in it the principle of universal adaptation. For instance, it goes to a native of our own country, and an Englishman, you know, has two grand points about him. First, he is resolved to get as much money as he can; and, secondly, he is resolved to keep it as long as he can. Well, the Gospel goes to him, and so far meets his "ruling passion," as to tell him that he is not to be "slothful in business," but at the same time it exhorts him to be "servant in spirit, serving the Lord." It goes to the Frenchman, devoted to pleasure, and offers him a happiness such as the world knows nothing of. It goes to the literary mind of Germany, and opens up to it stores of knowledge; but always with the significant intimation, that "in Christ are hid all the treasures of wisdom and knowledge." It carries its glad tidings to the East, and the poor Hindu, who is bound to his neighbour by the iron hands of caste, and glories in his ancient religion, has all his difficulties met in the Gospel, which tells of a religion as old as the world itself, and discourses of a universal brotherhood with more than the eloquence of an angel. (Applause.) It allures the poor Jew by its magnificent prophecies, and then shows how Divinely and minutely those prophecies have been fulfilled. To the miserable captives of the West it preaches "liberty, and the opening of the prison-doors to them that are bound." The fact is, that this Gospel never compromises any of its principles, never gives up any of its claims, never suffers any deterioration by admixture with impurity, and never allows any dalliance with sin; and yet there is no country in the world which it does not seek to bless; no human being out of hell that it cannot save. (Applause.) And what, Sir, has been accomplished by this and other kindred institutions in the spread of this Gospel? The rising ministry of Methodism has been too well taught by the noble men who are at its head to disregard any of the evidences of Christianity; but there is one kind of evidence to which especial attention has always been directed, an evidence most gloriously manifested in your Mission-Station as well as among the churches at home; I mean the evidence of *consciousness*.

"A sneering infidel once ask'd
A peasant, if he knew

The strong commanding evidence
To prove his Bible true.
The terms of disputative art
Had never reach'd his ear :
He laid his hand upon his heart,
And said, ' I feel it here.'"

As a Missionary Society, we, with kindred institutions, have been endeavouring to proclaim this Gospel among the nations of the earth, and the man is not a good Methodist who does not rejoice in what God is doing by means of other Societies. (Hear, hear.) When the celebrated Mr. Bradburn was appointed to the Wakefield Circuit, the Vicar of Wakefield and some of his friends met him ; and, after a few words of friendly greeting, the Vicar, without the slightest ill-feeling, and rather facetiously, I dare say, said, " Mr. Bradburn, why puttest thou thy sickle into my standing corn ? " " Sir," was the reply, " the reason is this, ' The harvest truly is plenteous, but the labourers are few.' " (Applause.) By the blessing of God, the great Society with which this Missionary institution is identified, has been at work more than a century. It found the inhabitants of our own country divided into two large classes, one under the influence of religious indifference, and the other in a state of immorality equalled only by that of their Heathen ancestors. It began to proclaim the truth, and the weaver of Spitalfields, and the miner of Newcastle and Cornwall, listened, wept, and reformed. It has since carried the Gospel to every part of the empire, making the cottager contented, and the rich man humble. It has crossed the border, and the canny Scotchman has listened to its message, and carried off to his Highland glen a feeling to which his heart had previously been a stranger. It has swept over the Channel, and the cabins of Ireland have been made to resound with the praises of God. It has gone to the Continent, where its Missionaries have tracked the footsteps of the martyred Waldenses, and the valleys of Piedmont have echoed to their voice. Germany has heard their testimony to the truth in opposition to that Neology which is disgracing the birth-place of the Reformation. It has sent the Gospel to the eastern parts of the world, and the poor Hindu, under its gracious influence, now sits calmly at the feet of Jesus. No longer does it regard China as beyond the reach of its call, and its six noble men are now preparing for a vigorous attack upon that land of idolatry and death. The large auriferous

fields of Australia are welcoming its messengers, and they now assume an independent though filial position. This work of God in the Southern hemisphere has been portrayed by the noble man behind me, (alluding to the Rev. Robert Young,) who has stood upon every continent, and braved the winds of well-nigh every sea. It found the inhabitants of the Southern Ocean in a state of perfect barbarism ; but now the moral aspect of those islands affords a fair representation of " Paradise Regained," and Tonga and the Friendly group are now full of additional interest by the attractive pencillings of a lady's hand. (Applause.) It has done for Southern Africa that which no human government ever did or ever could effect. Albany, and Kaffraria, and the Bechuana Country, all tell of its more than talismanic influence upon their tribes. I can never think of the names of our Stations in South Africa without feeling grateful to God. I cannot remember them all, but Wesleyville, Farmerfield, Mount Coke, Buntingville, Newton-Dale, Clarkebury, Shawbury, Butterworth, Haslope-Hill, Beecham-Wood, Morley, and other Stations, sufficiently indicate the agency which has long been working there. It has gone to the Bushman in the depth of his misery, and translated him to heaven. It has proved to the world and to the Hottentot himself, that the latter has a soul of priceless worth. It has made the Kaffir just to his neighbour, loyal to his Sovereign, and zealous for his God. In Western Africa it has preached the truth to the emancipated slaves of Freetown. In the West-India islands it has all the prestige of age, and the affection of a first-born ; and the conversion of hundreds of thousands to do it honour. In the mighty struggle which took place, some years ago, upon the subject of Negro slavery, it occupied no secondary position, but was foremost in waging war against that horrible institution which Dr. Clarke used to say was " blasted at both ends, and cursed in the middle." It has gone to the wilds of North America, and taught the Red Indians to pray to the Great Spirit above. The two Canadas bear towards it all the affection of sisterhood, whilst in the adjoining States the once affiliated branches have outgrown the parent stem, and both are growing upwards and outwards and downwards, forming a majestic tree, the leaves and the fruit of which are to be for the healing and sustenance of the nations. And after a hundred years of toil at home, and in

the very midst of our usefulness, are we now to be told that our work is done? I know but little about metropolitan Methodism, but I can say that there are tens of thousands of noble hearts in Yorkshire who have every confidence in the old vessel.

"We know what master laid thy keel,
What workman wrought thy ribs of steel,
Who made each mast, and sail, and rope,
What anvils rang, what hammers beat,
In what a forge and what a heat
Were shaped the anchors of thy hope.
Fear not each sudden storm and shock;
It is the waves and not the rock,
'Tis but the flapping of the sail,
And not a rent made by the gale;
In spite of rock and tempest's roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea;
Our hearts, our hopes, are all with thee.
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee, are all with thee.

But the time is nearly gone that is permitted me to occupy the attention of this Meeting. (Cries of "Go on.") I intend to "go on," until my time is up, but no longer. There is one subject adverted to in the Report which has thrown a very chastening influence over my own mind, as I am quite sure it must have done on this large audience. Some of our standard-bearers are fainting; but it is a glorious truth, that the standards do not go down with them. Some of our standard-bearers are falling; but the standards—never. Just another thought, and I sit down. It is, that we connect with our great enterprise, always and everywhere, the name and sacrifice of the Lord Jesus Christ. O, let us never forget this, that our system lives, and that our Missionary operations prosper, only so long as the Saviour is at the head of them. (Hear.) Let it not be forgotten, that, as the world's sacrifice, he is the world's High Priest, holding in one hand the censer pertaining to his sacred office, whilst with the other he gathers up the smaller censers of praise which are presented from the different parts of the redeemed world. "All thy works praise thee, O God!" Every beautiful formation, every mountain, every valley, every dew-drop, every grove-song, every music swell of the ocean, bears up towards the throne the praises of a God-made world. "All thy works praise thee! And thy saints, thy blessed thee!" The heart of every redeemed sinner is a censer redolent of joy; and he gathers up these smaller censers of praise, and, bearing in his

hand the jubilate of the universe, places it at the footstool of the triune God.

"All hail the power of Jesu's name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown him Lord of all."

(Cheering.)

The Resolution was then put from the Chair, and carried with acclamation.

MR. HOOLE:—The next Resolution is to be moved by Mr. Laurence Oliphant, the son of our Chairman; and who is further distinguished throughout the civilized world as the author of a Visit to Nepaul, and the describer of the Russian shores of the Black Sea.

MR. OLIPHANT then presented himself, and said,—Ladies and gentlemen, the Resolution which I have to move is as follows:—

"That this Meeting regards with thankfulness to God, whose are the silver and the gold, the report of the Receipts from the various channels of Income for the past year; and indulges the hope that the Society will receive such further support from its friends, at home and abroad, as will speedily free it from the difficulty arising from past obligations, and place it in a position to go forward with renewed energy in its work of Christian benevolence."

I should have hesitated to comply with the request with which I have been honoured to address so large and influential a Meeting as that which I now see before me, more particularly when there are so many present who are much more competent to do so than myself, did I not feel that, having only recently returned from Canada, where I was to some extent officially connected with your Missions, I might give you perhaps the latest intelligence of the work in that colony, while it is due to those who are labouring in the back woods that an opportunity such as the present should not be omitted of recognising their efforts. With reference to the Resolution just put into my hands, I am sure that at the Report a single glance will be sufficient to enable you to concur with me in the feeling of thankfulness which it embodies and expresses. On looking at the list of contributions in the Report, I have been much struck with the amount of the foreign contributions; more especially I am happy to observe that Canada figures so prominently in the list. The amount contributed by Canada is more than £7,500, being double that of any other colony, and one-

third of the total amount received from the Foreign Auxiliaries. (Applause.) Now, when people abroad are so ready to come forward in support of the work of Missions, surely we ought to be equally ready to respond to such noble efforts on their part, and I trust before sitting down that I shall be able to show what strong claims Canada has upon your generosity and bounty; and if I do not succeed in this, you will attribute my failure not to the cause, but to my inefficiency. In the course of my duties as Superintendent-General of Indian Affairs, I visited most of your Stations among the different tribes of Canada; and it is with great satisfaction that I bear testimony to the value of the services of the Methodist Missionaries there, to the cause of religion and of civilization. There are, perhaps, few fields of labour more discouraging than that occupied by these men. The indolence and apathy which characterize the Red Men of the West render them difficult subjects to work upon. Never entering into violent or open opposition to Christianity, they adopt its tenets only so far as convenient; and having for the most part sufficient funds in the form of annuities arising out of the proceeds of the sale of their lands to white settlers, they are not stimulated into exertion by necessity, and love to spend their days in fishing, shooting, or frequenting the village taverns, where they learn the vices of the white population, without acquiring those habits of industry and enterprise which distinguish the Anglo-Saxon race; and I think universal experience will bear me out in saying, that there is no class of men in whom it is more difficult to excite an interest for the concerns of the world to come, than those who manifest an indifference to the concerns of the world they are in. But while I am thus frankly stating the nature of the work in which your Missionaries are engaged, I do not for a moment mean to imply that it is one unworthy of your sympathy or assistance, or unimportant in its character. On the contrary, if it calls for an unflinching faith and an unwavering zeal, it is a field of labour in which the exercise of these qualities may be attended with the most glorious results. There is probably no body of Missionaries, in any part of the world, upon whom more depends than upon those who are engaged in propagating the doctrines of Christianity among the Red Indians. For it is upon them that the existence or extinction of the Indian race depends. The reason of this is clear.

As the tide of European emigration pours in like a flood upon the fertile districts of Upper Canada,—as acre after acre is absorbed by the insatiate settler,—the lands of the Indian become proportionably diminished, their hunting-grounds are no longer the resort of game, the report of the Indian rifle is exchanged for the sharp clink of the woodman's axe, until, before long, fields of yellow corn wave over country once clothed by magnificent timber, and the rotting stumps alone remain the perishable tombstones of forest giants. The Indian sees the village in which he was born converted into a thriving, bustling town. There is a neat station where the lodge of his fathers once stood, where he watches the locomotive arrive and dart away again over the thickly-peopled country, through which they once wandered, in all the rights of savage proprietorship, or paddling along the margin of once silent lakes, he sees well-stocked farms and thriving homesteads, with green fields stretching to the water's edge, and steamers puffing and bustling along, winding their way between lovely wooded islets, and now and then stopping for a few moments to disgorge a mob of rapacious emigrants, and then on again with their living freights of these invaders of the soil of his fathers, until our poor Indian leans back in his little bark canoe in utter despair at the hopelessness of ever being able to compete with a race whose restless energies find such development, and who are fast driving before them the original owners of the soil. But if this Indian can only be induced to believe it, all is not yet lost. There is no reason why he should not be able to hold his own with the strangers. With great natural intelligence and strong imitative powers, the Indian mind only requires cultivation to enable it successfully to compete with the uneducated crowds of Scotch and Irish, who only have their sinewy arms, and their capacity for hard work, to trust to for success. But who are the men to qualify him for those labours on which the existence of his nation depends? Who are to prepare him for the race with the white man, on which he is about to enter? To whom is he to look for instruction, advice, and assistance? To the Missionaries. (Applause.) Therefore, I think, I am justified in saying, that they have a noble work in hand. The late Governor-General, Lord Elgin, was very anxious to improve the condition of the native population, and to have them taught those

industrial arts which should enable them successfully to compete with whites. He, therefore, caused two industrial schools to be established; and whom did he choose for the superintendence of those schools as the fittest persons to carry out this laudable design? Methodist Missionaries. (Applause.) I visited one of these schools at a place called Alnwick, stayed a day with your Missionary there, Mr. Musgrove, who hospitably entertained me, and examined the boys, with whose progress I was much pleased. My only regret was that there were not more. That is to be attributed entirely to the indifference of their parents, who cannot be made to perceive the importance of education. It was my chief object, during my visit to the different tribes, to impress upon them the necessity of sending their children to school. The chief object of my tour and visit to the different Stations was to impress upon parents the great importance of getting their children taught the arts of agriculture. There are certain lands which are appropriated exclusively to the Indians, which are called "Reserves," and upon these lands no white is allowed to settle. Occasionally, however, and contrary to the law, whites do settle upon them, and thus the Indians become deprived of their grounds, in spite of all the efforts of Government to prevent it. I used to tell them that their great mother, the Queen across the big lake, had, in their country, two classes of subjects to deal with,—her Red Children and her White Children. The one class had plenty of land of their own, but would not cultivate it,—those she taught. The other had no land of their own, but took that which belonged to other people, and cultivated it,—those she punished; but in spite of all her teaching and all her punishing, the Indians in the end would be deprived of their land, which is still reserved to them exclusively, if they did not cultivate it. You will see from this how much depends upon your Missionaries in Canada, and you will encourage them in the work of education of the Indians, both in temporal and spiritual matters, and, above all, exhort them to forget all sectarian differences whilst engaged in this labour of love. The Indian department has many difficulties to contend with. It is a thousand pities when they are increased from any such cause as this; for not only are the most ardent zeal and devoted energy paralysed, but when that harmonious working between the Government and the Mis-

sionaries, so very desirable, is impeded, the work is much retarded. I do not now particularly allude to the Methodists; but differences of this nature are not uncommon among the Missionary bodies in Canada; and I am sure you will agree with me in thinking that they are always deeply to be deplored. Having made these few remarks with respect to the Indian Missions in Canada, I will, if you will allow me, before sitting down, briefly allude to what fell from your Chairman with reference to the proportion which the Methodists bear to the other religious denominations in the United States. He has told you how great that proportion is, and I may just remark that in the course of my travels through the States, I was much struck by the difference in the religious tone of the New-England States, where that proportion is largest, from that in the other parts of the Union. Here it was that the Temperance movement commenced, which I regard as one of the most extraordinary and successful efforts ever made to arrest a vice which threatened to shake the foundations of society, and from which we, more particularly in Scotland, now so grievously suffer. Here the Sabbath is still observed as the pilgrim fathers used to observe it, and men have not yet attempted legally to demolish an ordinance so sacred and so valuable; and if ever they should attempt it, depend upon it that men would rise up there, as they have here, to defend God's law and man's rights; and all I can say is, that I hope for their sakes, when that day comes, they, too, may have their Mr. Arthur, a worthy champion of so noble a cause. In Canada, where Methodists are numerous, I am happy to say, that the recent measure for the secularization of the Clergy Reserves has placed all religious denominations on the same footing. I have no doubt that this equality of religious rights will do much to strengthen the allegiance of the colonists to the mother country. That spirit which, when crushed by England, formerly drove to rebellion, will, as developed under a more enlightened policy, cement the alliance; for there are no men so loyal as those who are under the influence of strong religious feelings. I have seen that spirit supporting the Missionary in his labours on the parched plains of India, and amid the snow-clothed forests of Canada: it is animating many a brave heart at this moment beneath the batteries at Sebastopol; and of this I am sure, that, whe-

ther engaged in overcoming the depravity of human nature in a savage breast, or fighting a country's battles upon the plains of the Crimea, it is the only one to trust to. "If God be for us, who can be against us?" (Prolonged chering.)

The Rev. W. CHALMERS, (Minister of Marylebone Presbyterian Church,)—Sir, and ladies and gentlemen,—I have very great pleasure in giving any humble support in my power to this Resolution, and generally to the proceedings of your great and important Society. I feel that, in this matter, we are engaged in the same great work. It is the same Bible which we send through foreign lands. It is the same Cross which we preach. It is the same salvation which we press upon the acceptance of our fellow-men; and I cordially respond to the sentiment which was expressed by a former speaker, that no man is a good Methodist who does not rejoice in the furtherance of the Gospel, by whomsoever the Gospel is furthered; and I say that no man is a good Presbyterian who does not do the same thing. We are not like those who write over their houses the words, "No connexion with the shop over the way." We are "one concern." (Cheers.) Therefore we rejoice most cordially in one another's success. "The field is the world," and the world belongs to none of us. It belongs to us all in common. We know that when a Heathen in the theatre gave utterance to the sentiment, "I am a man; and where the interests of men are concerned, I am concerned," the whole audience applauded the sentiment to the echo. We use the sentiment Christianized, as it fell from the lips of the great Apostle,—"Who is weak, and I am not weak? Who is offended and I burn not?" Where is the suffering Heathen with whom I do not sympathize? Where is the converted Heathen for whom I do not thank God, whoever may be the instrument by whom that Heathen has been blessed or that soul has been saved? It was pleasant to listen to that admirable Report which has been read to-day. It really gives one a capital exercise in geography. One's geography requires to be pretty well up to follow that Report, in the statements which it gives of your labours in all parts of the world. I listened to it with something of the interest with which now-a-days we snatch up and glance our eyes over the pages of the "Times." We all of us long to hear every day intelligence from the seat of

war. We want to know what progress is being made by our country's arms, as they are arrayed before the foe. Your Report is intelligence from the seat of war. We long for peace in our conflict with the great northern power; but we desire no peace in that war, of whose progress your Report brings us news; for we know that all the intelligence you give will be intelligence of the triumphs of the Prince of Peace, of Him who will yet cause the sword to be turned into a ploughshare and the spear into a pruning-hook, just as the battle-drum of the Fœjee Islanders has been turned into a church-bell to summon the people to the worship of the Lord. (Applause.) In the anxiety which our country at this moment exhibits to know daily what goes on at a distance of 3,000 miles, who does not feel startled to be told, that within the last few days, from the spot on which we stand, there starts a cord whose end is in the Crimea, so that a man can with one hand send a message from the trenches to this metropolis, and with the other discharge a gun into Sebastopol itself. (Hear.) If such be the anxiety which we, as patriots, feel for intelligence as to how our country's honour and our country's arms are maintained, O, surely our hearts should be yet more excited to learn how Messiah's honour and the Saviour's cause have advanced in all the different Stations where God has called upon us to work. I congratulate you heartily upon the success which you have achieved. I have listened with much interest to the remarks made by Mr. Farrar upon the various kinds of success which attend Missionary labour; remarks which show how difficult it often is to understand, to appreciate, to make palpable, to put down upon paper the results of those labours which God permits you to carry on. Sir, we must not be impatient of tangible success. We must not suppose that moral forces can be estimated like material ones. We know that success may be very great, and yet the immediate results be very difficult to present before the eye. If your success had been immediate, as Mr. Farrar has said, if it had come in upon you like a flood, broad and breast high, then you would all have been able to mark its progress and hail its advance. But it comes in rather with the silent and progressive, yet, nevertheless, resistless, energy of the tide. And the tide is, day by day, slowly, but surely, advancing upon the shore. You cannot mark each inch along which it creeps; but every suc-

ceeding year shows that it is making progress, a tide which will yet bear upon its bosom the salvation of the church, and the glory of its God. It is no small matter to be able to number, as you are able to number, so many who have been converted from Heathenism, and been brought into the fold of the Christian church. Every one of those Heathens is yet destined to wield, within his own sphere, some amount of Christian influence. Every child which God may give to such a Heathen father or Heathen mother will yet be brought up in the faith and in the service which that Heathen has embraced. And of those children, again, some may become Preachers of the cross; and though they may be few in number, God may yet pour down His Spirit upon the labour and prayers of those future native Preachers of the Gospel, and the little one may become a thousand, and vast numbers yet be enrolled, through their agency, under the banners of Messiah. It is not in a year or a day that great moral revolutions are effected. They are generally the result of a great variety of pre-disposing causes that have been long secretly and silently at work. It was not Luther that created or gave birth to the Reformation. He, under God, let fall the spark on the soil which God had been for centuries preparing; and just so it is with those great moral changes which shall usher in the glory of the latter day. They are to be compared in some measure to the progress of some mighty river before it dashes down in the foam and thunder of a cataract. That river, if you trace it backwards to its source, has insignificant beginnings, in some upland waste or mountain glen, and there, in droppings from the rocks, in little rills formed by the melting snows, perhaps thousands of miles away, or in tiny brooks, which a few slender rills have conspired to form, but all uniting together and receiving numerous tributaries as they flow, until they are swollen into a mighty torrent, bearing all before it. Thus it is with our labours, our prayers, our Bibles, and our Missionary exertions. They are all conspiring to form that mighty stream which shall yet make glad the whole earth. We may not live to see the roaring cataract. We may not gaze upon the shining river. But what we do does not die. What we do is not lost. God acknowledges it as done by us and done for Him; and we shall yet rejoice in the result of those labours, of which at present, perhaps, we may

see comparatively little fruit. (Applause.) It is impossible for us to consider what the state of the Heathen world was before Missionary exertions were brought to bear upon it, and what it is now, without feeling that a great deal has been done and is doing still. It is impossible to read the Report of your Society without being grateful to God that so much has been accomplished, and that so much is still going on. And yours is but one Society of many which can tell of the peaceful triumphs of the cross. No doubt the great systems of idolatrous worship still stand in the face of day. We have our system of Mohammedanism. We have our system of Buddhism. We have our system of Confucianism, and Hinduism, and all the other forms of Paganism. They all stand before us still; but is it as they stood one hundred and fifty years ago? Does not every Missionary tell you that they are losing their hold on the human heart, that they have been deprived of their vitality, and that the only living power in the world is Christianity? And what, though these systems may stand for some time longer? if there is this process of loosening, and decay, and dissolution going on, the time, we may expect, will ere long arrive when they shall be hurled to the dust. I remember reading some time ago a very interesting story which I thought might be applied to illustrate the present state of Heathenism. When some Monks at Aix la Chapelle opened the tomb in which the great Charlemagne had been buried some seven hundred years before, they found the Emperor seated in a gilded chair. Upon his knees, held open by his skeleton hand, were the Gospels written in letters of gold. Before him, his sceptre and golden buckler. By his side, his favourite sword "Joyeuse," and over his head, surmounted by a crown, kept in its proper position by a golden chain, a winding sheet which covered what had been his face. They started back when they found the monarch possessed, as it seemed, of vitality and power. They almost expected him to stand up and advance towards them. He sat motionless. They touched the phantom. It crumbled into dust! And when God's Spirit touches these colossal idolstries, it will be found that our Missionary exertions have been spreading through them, through the secret canker of decay and dissolution, and they will vanish from the earth, while upon their ruins will arise that glorious structure in which God shall be

glorified and sinners saved. (Cheers.) The success which God has been pleased to vouchsafe to Christian Missions, unquestionably enhances our responsibility. (Hear, hear.) I repeat, enhances our responsibility. It had been our duty to pursue this sacred cause with all diligence and zeal, even though God had not vouchsafed to us so large a measure of success. But we have found, that God has put into our hands weapons that are mighty, through His Spirit, in pulling down the strong-holds of Satan. We find that God has put into our hands that which is a universal remedy for the misery and sin under which our race are burdened and groan; and while men are beginning to lose their faith in the power of governments and administrations, and literature and education, to improve the masses of mankind, our faith in the efficacy of the Gospel is growing stronger day by day, and we feel that God has put into our hands a lever by which we can successfully lift up the human family. You remember that a great mathematician said, if you would only give him a point upon which to rest his lever, he would lift the world. That great philosopher knew right well, that that point must be outside the world itself. And so it is with us. We have got a point out of the world itself. Christianity is a thing not of man, but of God; and through it we can lift the world. I think that God Himself is, by His Providence, at the present moment, signally urging on us the great duty of increased Missionary exertion. We cannot but feel how vast are the facilities which we now possess, compared with those which we formerly enjoyed; facilities in extending the Gospel, and bringing man to the knowledge of the Saviour. Our facilities here somewhat resemble our facilities in travelling. We no more go along in the old rumbling stage-coach; but we travel by horses whose bones and whose sinews are of iron and of brass, whose muscles never tire. Now no more are our hearts made to bleed by witnessing the foaming mouths, and the throbbing flanks, and the swollen, turgid veins of generous steeds. So with regard to our labours in the cause of Christ. We can accomplish them with comparative ease. Many run to and fro, and knowledge is increased. Through the rapid communication of thought and feeling now being established in all directions, the world will, ere long, be like a powder mine. One spark will suffice to kindle a conflagration. (Cheers.) A little child can now

do more for the salvation of a soul than could be done in ancient times by a monarch. We find our little children at Christmas can do more than Dr. Coke could do in a twelvemonth, fifty years ago. (Hear, hear.) In a pamphlet, which has been put into my hand, there is a very impressive reference to the state of the world at large, and particularly to two portions of the globe, where God is calling upon us to put forth our efforts, and where we may expect His purposes, great and glorious, are destined to be accomplished. (Cheers.) I think it was Tertullian who said, that events and facts are God's arguments. And when we find that God has thrown open to us China, with its 360,000,000 of the human family, some years ago impenetrably barred against us; that its wall has been pierced; and that we now have access to that nation, not only adequate access, but access so great, and demands for labour so large, that we are unable to meet those demands or to enter in by all the doors that are open; when we think, too, of what God is doing in that distant germ of a great empire—I mean the country of Australia, or rather Australasia;—when we think of what God is doing on the western coast of America, upon the coasts of the Pacific,—He would seem to be telling us that we are on the eve of a great crisis; He would seem to be urging us to engage in the work with greater ardour and with greater energy; and if we were to engage in it as it becomes us to do, if our intellects were sanctified in the work, if our substance were consecrated to it, if our literature received the stamp of our religion, if men lived for Christ, if men counted themselves debtors to the Jew and to the Greek, then the results would speedily be vast and glorious,—(loud cheers,)—nations would be born in a day, the earth would roll from long midnight darkness into glorious light, creation's groans would be silenced, and all the ends of the earth would see the salvation of our God. (Renewed cheering.) O that the Spirit of God would answer those supplications which have been urged upon us by Mr. Farrar to-day, and on the subject of which so striking an appeal is made in the pamphlet of which I have spoken. If the Spirit of God were poured out to accompany those labours, providence and grace conspiring, what blessed results might we not live to see! (Cheers.) Who would not go seven times to the top of the highest mountain, even

although he had to return each time with the message, "There is nothing," if only at the last he could hail the appearance of the little cloud out of the sea, like a man's hand, the prelude and presage of that plenteous rain which shall refresh the weary inheritance, make the wilderness as Eden, and the desert as the garden of the Lord? (Cheering.)

THE REV. W. GILL, from Rarotonga, a Missionary of the London Missionary Society, who was greeted with much cheering, next addressed the Meeting. He said,—I have the honour to stand before you to-day as a returned Missionary, not, indeed, connected with your own Society, but with an ally, the London Missionary Society. Seventeen years ago, it was my privilege to leave this our beloved country to go to the far distant islands of the South Sea. After a six months' voyage across the sea, we touched at Sydney, and I shall not easily forget the sweet intercourse that I and my brethren had there with the brethren of your and of other denominations. There were at that time two or three devoted Missionaries of the Wesleyan Society, who, with their wives, were about to sail from Sydney to attack the great citadel of the enemy in the Feejee group of islands, of which you have heard to-day; and I shall never forget the interesting, and solemn, and responsible circumstances under which we, with them, left Sydney. The friends connected with our Congregational denomination, and the brethren connected with your denomination, hired a steamer. The little schooner that was to convey your soldiers of the Cross to the Feejee Islands, the "Lætitia," had sailed down the river to the Heads; and our ship, the "Camden," had also sailed there. Our good friends in Sydney, the Wesleyans and Congregationalists, had engaged the steamer to take down the allied armies (if I may use the term) of the two Societies to the Heads. Leaving the steamer, we were put on board our respective vessels. The steamer then steamed round our two ships, and our friends on board sung that beautiful hymn:—

"Blest be the dear uniting love,
That will not let us part;
Our bodies may far off remove,
We still are one in heart."

I shall never forget the occasion. Your vessel, with your honoured brethren, left the Heads, and sailed to those barbarous and distant regions, the Feejee Islands. We took a more eastern route, and sailed away to the distant island of

Rarotonga. There were two of your brethren proceeding to those islands. One of them was that honoured man whose name has been mentioned in your presence to-day, Mr. Calvert. The other honoured man some time ago fell on the high plains of the field,—I mean your Missionary, Mr. Hunt. He has long since gone to his reward; and nothing would have given me greater pleasure to-day than to have met the survivor, Mr. Calvert, and here to have recounted the various difficulties and trials that we have individually undergone in our different fields of conflict; (hear, hear;) and here, also, to have recounted the triumphs that have been won amongst the barbarous tribes of those islands by the simple, truthful, and faithful preaching of the Gospel of Jesus Christ. (Cheers.) Well, I have been labouring out in these islands for about sixteen years, and it occurs to me that we have in the islands of the South Seas,—and I think I shall be borne out by your excellent Missionary who returned thence last year, Mr. Young, (hear, hear,) I think we have found in those islands Heathens of a more degraded, debased, and abominable character than can be found in any other part of the world. If you go to India, you have something like civilization there; but the islanders of the South Seas, from the extreme east to the extreme west, are sunk to such a state of degradation and depravity, that they cannot be faithfully described in an assembly like this. (Hear.) When speaking of the South Sea islands, I like to direct the attention of my audience to the geography of those islands. Very few people in this country sufficiently realize their number and extent. There are about fifteen or sixteen large and small groups of islands bestudding the South Pacific, and these groups contain from five hundred to six hundred large and small islands. They are scattered over an area of some five million square miles, and you would have to travel from the extreme east of these islands some four thousand or five thousand miles in a straight line before you could reach the westernmost island. The Society with which I have the honour to be connected has Missions established in the Tahitian group, the Australian group, the Hervey group, the Penryn group, the Samoan group, and the New Hebrides. There are at present some thirty-four or thirty-six islands now under the guidance of the agents of the London Missionary Society. (Cheers.) But your Society has

the privilege and the honour to occupy, and to occupy most efficiently, three of the most populous groups of islands in the South Seas. You have New-Zealand, the Friendly group of islands, and the Feejee group of islands; and I think, according to the calculation made by Captain Wilkes, of the American Expedition, who visited those lands some five or six years ago, that they comprise about one hundred and fifty or two hundred large and small islands, and the population is also very large. The islands are indeed lovely spots in nature. Some of them are very small, not more than fifteen miles in circumference. Others of them are two hundred or two hundred and sixty miles in circumference. Some of them are very low, mere coral reefs, about fifteen or twenty miles in circumference, having a lagoon inside. The people living on these reefs are, in some cases, not more than twenty or fifty feet above the level of the sea, and subsist entirely on coconuts and fish. The volcanic islands, on the contrary, are beautifully grand. They rise some two thousand, three thousand, four thousand feet above the level of the sea. Every thing is lovely there. The sky is more beautifully blue than you ever see it in this country, and so is the sea; and nothing can equal the green foliage covering the tip-top of the mountains, and extending down to the margin of the beach. Some persons say, that it needs only the light of nature to educate, bless, and sanctify men. If the light of nature, independently of the revelation of God, is sufficient to do this, the inhabitants of the islands of the South Seas ought to have been angels of God rather than demons. When I left this country, I departed with a sincere love towards those tribes. That, I suppose, you will not call in question. (Hear.) I left my home, and country, and friends, whom I had loved as much as any young man could love. But not until I arrived amongst the people, and saw the Heathen as they really are, did I realize the great work which had to be done for them. I had heard much about the romance of Missionary work. I had heard much about the beauty of the islands. I had heard the speeches delivered by that excellent and now martyred man, Mr. Williams, when he was in this country. But, alas! when I came to the Heathen people, and saw them as they are, all my love and all my affection seemed entirely to fly away. And, more than that, my feelings of love and affection and interest seemed to be

exchanged for loathing. (Hear.) We cast anchor in a beautiful bay, and we saw the Heathen coming off to us from the island of Samoa. We looked at them with all the eagerness and desire of young Missionaries; there they came, naked, savage, cannibal men, nearly the whole of them in a perfect state of nudity. Some of them, indeed, had plaited leaves and plaited bark round their waists; but they were few in number. Their bodies were daubed over with oil and turmeric. Their faces were painted black on one part, white on another, and red on another; and their hair hung dangling some two feet and a half or three feet over their shoulders, or else was tied up in a knot behind, and with a spear in one hand and a club in the other. O, my brethren! all the romance of Missionary life at once fled, (hear, hear,) and we felt that unless God should give us ten, yea, a hundred times more faith and love and patience than we had before we left home, we should never be able to live among such degraded people. (Hear.) My brethren, when you read Missionary details, try and realize a scene like this; and if you cannot see it exactly as a Missionary has seen it, if you cannot feel it exactly as a Missionary feels it, try to realize something of the abominable scenes of degradation with which the Missionaries sometimes have to come into contact. When they first witness them, they stand aghast at the sight; and but for the triumphs that have been won by the Gospel over such men, we should be inclined to say, "O Lord, who is sufficient for these things?" That devoted man, Mr. Hunt, had the privilege,—shall I call it a privilege?—yes, he had the privilege of occupying the post of honour. I went to the group of Rarotonga, where the Missionaries had been labouring for nine or ten years previous, and I found the people somewhat elevated and improved. But Mr. Hunt went, as I said, to Feejee, and not only landed in the midst of these Heathen people, but was compelled to witness all sorts of degradation and cannibalism. When letters are read from Missionaries, you, Christian ladies, should endeavour to realize them. There was a Christian Missionary and his devoted wife at one of the Stations at Feejee, occupying a native hut, and doing all in their power to enlighten the minds of those degraded people; and their lives, humanly speaking, hung upon the will of the Chief of the place. One day, the Chief returned from the scene of war,

bringing with him the bodies of ten victims whom he had slain. These ten bodies were heaped up just outside the hut of your devoted Missionaries. The poor Missionary's wife, in order to shut out the sight and the stench occasioned by the cooking of these bodies, placed a board, not against the window, for there were no windows in that hut, but against a hole that admitted the light. The Chieftain came and smashed down the board, exclaiming, "Dare not to insult me again. Let the door of your hut be kept open. If you attempt to insult me in that way again, you shall be the next victim." These are the scenes with which your Missionaries come in contact in yonder Feejee Islands. (Hear.) One of your Missionaries recently attempted to prevent a Chief from strangling some widows, whose bodies were to be burned along with those of their departed husbands. I think it was Mr. Calvert. He did all he could. He offered his property, he offered some of his furniture to the Chief. He was, however, unable to prevail. He at last tried another expedient, and offered to allow them to *cut off one of his fingers*,—a practice which is carried on amongst themselves to a great extent,—if so be by that means he could save the women devoted to death. But his offer was of no effect. Now, I trust you will endeavour to realize the spirit of your Missionaries abroad, the difficulties they have to contend with, the depths of degradation to which they have to dive, in order to raise up the natives to any thing like the dignity of manhood, whilst they live, and to prepare them for the heaven which God has provided for them, when they die. And then realize this fact, that in the islands, thirty or forty years ago, the people had no written language, none whatever. In every island to which your Missionaries have gone, they have had to reduce the language to a written form, gathering the sounds as they issued from the mouths of the people. These are some of our difficulties. And now, how shall we tell you of our triumphs in those regions? The Church Missionary Society has sent its agents to New-Zealand. You, for many, many years, have been sending your agents to the Friendly Islands, and also to the Feejee Islands. We have united to send Missionaries to those groups. And what shall we now tell you of the results? Christian brethren and Christian friends, I believe that the triumphs won by the Gospel in the islands of the South Seas

have never been outdone in the past history of the church. (Cheers.) There have been triumphs more extended; but there have not been triumphs more complete. There have been no triumphs more complete in any past history of the church, than those which have been gained by the Missionaries of Christians of every denominations in those lands. (Cheers.) I sometimes think—and I thought so whilst Mr. Farrar was speaking—that if we could gather together in one assembly all the Heathen that have died in Christ since this Society was instituted, the effect would be most astounding. But although we cannot gather them together, there they are; the fact is still the same; hundreds and hundreds of men who were born Heathens, and were idolators and cannibal savages, have been converted by the Spirit and teaching of God, and are now enthroned in heaven. But could you gather all the witnesses now living from the Heathen world, connected with our various denominations! O, what a glorious array should we have of the black men, and the red men, and the men of every shade of colour, now living, I say, in India, and China, and Africa, and the South Sea islands, who but a few years ago were Heathen savage men! Then, again, the Scriptures have been translated into nearly all the languages of these islands. Just before I left Rarotonga, I had the pleasure of receiving a copy of the New Testament from your brethren,—I was going to say, *our* brethren,—and I do not know why I should not,—(cheers,)—I had the pleasure of receiving a complete copy of the New Testament translated into the language of the Friendly Islands, the printing having been done by the islanders in the Friendly group, superintended by the Missionaries. Not more than thirty or forty years ago, these people were in the condition I have attempted to describe; and now I find, in one of your Reports, a Missionary stating,—“We are beginning to feel that we are not now Missionaries to the Heathen, the whole of the population of the group are Christians now, and they, by their native agents and contributions, are sending the Gospel to the Heathen.” I find that at one of your Stations, last year, three tons of cocoa-nut oil were given as a subscription. In reference to the London Missionary Society, I may state, that one-fifth of the annual income comes from the natives in Heathen countries; and you are just getting the same evidence from God that he has

blessed your work, and that churches have been raised up which are self-supporting and self-sustaining: yea, further, carrying the Gospel to the Heathen beyond them. I will mention one circumstance, which occurred just before I left Rarotonga, as a specimen of the feeling which exists in that island. Thirty-one years ago, the first Missionary landed on the island of Rarotonga. Twenty-nine years ago, the first European Missionary landed on the group of islands from which I come. In the year 1834, the first Christian church was formed, six in number. Since then, in that small island,—and Rarotonga is one of the smallest groups in the South Seas,—one thousand members have died in Christian communion, concerning whom we have as much hope as your Ministers can have of you when you die. (Cheers.) Last year, before I left Rarotonga, we thought we should like to have a united communion service. We gathered together the communicants from the different villages, and altogether about fifteen hundred or sixteen hundred persons assembled. Nearly one thousand of them got into the chapel, which is one hundred feet long, sixty wide, and twenty-four feet high, nearly pewed and seated,—the work having all been done by natives, who, thirty years ago, did not know the use of either a saw, a plane, or a chisel. About seven hundred and fifty communicants were seated in the body of the chapel, the spectators sitting at the side. O, it was a hallowed day! We commenced our service about nine in the morning, and concluded it between three and four in the afternoon. After the elements had been distributed, the people got up and spoke, for we have there what you call “experience meetings.” (Cheers.) I sometimes tell parties connected with our own denomination, that I wish I could see a modification of those meetings amongst them in this country. (Cheers.) The people got up and spoke. Some old men rose, and I shall never forget them. Their faces were wrinkled with age, some of them had passed their sixtieth year. They told us that they had been Heathens, and savages, and cannibals, and we could see what they now were. And then the young people got up, they are called the “Gospel-born generation,” having been born since the Gospel was introduced into the islands; and they declared that they would maintain the profession their fathers had made, and many of them said, “Here are we, send

us among the Heathen.” (Cheers.) Last of all a man, amidst a noble band of Deacons, got up. He was the first native Christian who landed on Rarotonga, thirty years ago, to tell the Heathen that Jehovah is the true God, and Jesus Christ the true Saviour. He rose up, and he pointed to an old man, and said, “O, I remember the day I landed thirty years ago, when you tore my shirt from my back, and wanted to tear my flesh from my bones. O, what have I lived to see! Then you were naked, savage, cannibal men; but now ye are clothed, and in your right mind.” (Cheers.) He then pointed to a man at his side, a fine, tall, athletic fellow, some fifty years of age, and he said, “Rei! O brother Rei! do not you remember when you stood on yonder reef, and poised your spear at me when I landed? You meant to thrust it into me, and you did not then know why you did not. But here we are.” He then took up a Bible which had just come from England, and which had been printed by the British and Foreign Bible Society, a complete Bible from Genesis to Revelation, faithfully translated into the language of the island. He held it up in his hand, tears ran down his cheeks. He could not speak for a minute or two, but at length he said, “O, when I look at this book, I feel as good old Simeon felt, when he said, ‘Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.’” (Cheers.) My friends, I could travel over many other groups, over the Feejee group, and over the very island where poor Williams was murdered, and I should see the same glorious work going on. Brethren, go on in this work. We are with you, and you are with us. Continue your sympathy and your prayers. I rejoice that your good friends in Australia have given you so much encouragement to hope that they are prepared to take those distant islands under their own care. (Cheers.) It is but natural they should do so. But do not cast them off prematurely. If any blight should come over Australia,—and who can tell?—for every summer has its winter in the history of nations as well as in nature,—if any thing should occur in the Australian colonies to prevent their accomplishing what you hope, and what they desire,—I say, in the name of your brethren there, do not prematurely cast them off. (Hear.) There is, I know, in the minds of some people in the country, a disposition to think that they

can do but little more for those islands. They think of India, and they think of China, and we are quite willing to accord to India and to China the largest amount of means. But remember in yonder islands you made the first attempts at Missionary work,—here you have reaped some of your richest and your noblest triumphs. Still go on and sustain them. But we want men. I think I heard from your Report, that six have just been appointed to go to China. Come, young men, come to the help of the Lord, to the help of the Lord against the mighty. (Cheers.) My own conviction is, that it is easier to raise £7,000 for Madagascar than to raise seven Missionaries for that island. My own conviction is, that it is easier to raise £20,000 for the Chinese nation than to find forty Missionaries for it. We want men, young devoted Christian men. Pastors and Teachers, pour out your prayers to God, that such men may be thrust out from amongst you to do this great work, having faith in the Gospel. It has been tried, and wherever it has been tried it has proved perfectly and Divinely adapted to do for man what nothing else can do. Treat all these “isms” of which you have heard to-day as they ought to be treated; take the Bible and go forth, preaching faithfully and affectionately, “Jesus Christ and him crucified;” and God will continue to bless you as he has hitherto blessed you, and a hundred fold more. (Loud cheering.)

MR. FARMER, (who had taken the Chair in the temporary absence of Sir A. Oliphant,) then put the Resolution, which was agreed to. He said:—The Rev. Dr. Spencer, of London, will next address the Meeting. (Cheers.) Allow me, my dear friends, to trespass, just for one moment, on your attention, having been permitted to occupy the Chair as *locum tenens* for our friend. Although the necessity is laid upon me of retiring, I hope it will not be suspected that I have not the same desire which I have always felt, as Treasurer of your Society, to be present at the beginning and to continue to the end of your proceedings, which has been to me a service of the greatest gratification. (Cheers.) On no occasion have I felt more grateful to God that I could identify myself with the movement which has taken place during the last forty years. I rejoice to remember that I was associated with Dr. Coke, and have had the happiness to be connected with the Bible Society in promoting the translation of the Scriptures,

and in rendering assistance, not only to our own Society, but to other Societies in carrying on their good work. (Cheers.) In reference to the appeal made to us in behalf of those who, apparently, are separated from us, in order that they may conduct their own affairs, I say that, if ever their necessity should be such as to need assistance, and we possess the means to help them, I would pledge myself in your name to the representative of other parties, that to the extent of our power we will give them of our oil that their lamps go not out. (Loud cheers.)

THE REV. DR. SPENCER, Minister of St. Matthew's, Paddington, said:—Three years ago I came up to share with you, in some measure, in fighting the battle of the Lord of hosts, and to express my warm sympathy in the movements of this Society, at a time when, perhaps, sympathy was more needed than, thank God, it seems to be at present. (Cheers.) I feel at this late stage of the proceedings to labour under double disadvantage of coming after those who have well-nigh exhausted the subject, and feel my nerves much shattered from the effects of a late severe domestic affliction. But, when called upon by your beloved Secretary, whose praise is in the Gospel through all the churches, I felt I could not resist the appeal to unite once more with those with whom I feel a brotherhood which, I trust, will be as lasting as life itself. (Cheers.) The Resolution which I have to propose for your acceptance is this:—

“That this Meeting devoutly recognises the importance of connecting prayer with all the efforts which are made for the extension of the Gospel: and especially recommends that prayer be offered to Almighty God, that the war in which this and other countries are involved may be signally overruled for the advancement of the kingdom of the Prince of Peace.” It has been said by an eminently pious man, that prayer is “the breath of God proceeding from the mouth of man to its great Original;” and I believe that this sentiment will be acceded to, and acquiesced in, by all who feel the truth of the Scripture declaration respecting the depravity of man. The most high God has commanded prayer as one of the causes he is obliged to bless in the pouring out of his Spirit upon all flesh, by which alone a lost world can be brought back to him. And when I heard you, in the beginning, speak of the manner in which Wesleyanism had extended its influence on the right hand and on the

left; when I heard you speak of its influence in America,—how it had outstripped its competitors there; and when I hear of its effects in the South Sea islands, where it has changed the savage to the saint; and when I heard you speak of the proximate causes, there were one or two to which I heard no reference made, but to which, with your permission, I will call the attention of this Meeting. The first was this—the spirit of love which animates those who believe its doctrines. The Wesleyan Missionaries went forth holding out no esoteric and no exoteric doctrines. They had none for the initiated alone; they had none for the uninitiated. They had not some for the initiated, and others for the uninitiated. They did not believe that Jesus Christ died for this man, and not for that man. They believed that he, by the grace of God, had tasted death for every man; and therefore they felt they were not more loving than God had manifested himself in Jesus, when they would desire the salvation of every man; and they felt that they could pray for men in the spirit of the Missionary Church to which I belong, when we pray that God will make his ways known upon earth, his saving health amongst all nations. (Cheers.) I believe it was these doctrines which made Wesleyanism great; I believe it was these doctrines which God specially honoured, as one of the proximate causes which led to its advancement, and to its striking its roots into the ground, so that we are compelled to say, in the language of an ancient poet,—

Quæ regio in terris nostri non plena laboris ?

But there was another cause; and that was, that they were the first Missionaries to put their sickle into the standing corn. They might well say truly the harvest was plenteous. When I look at this country and elsewhere, I would say, we owe it unto the man of God, whose record is on high, and the fruits of whose labours we now see before us, and to the first Wesleyan Missionaries. They were men of prayer and men of toil. I could mention families in which piety has been handed from father to son, and who were converted to God by hearing over their heads Missionaries getting up night after night, and devoting it to prayer. (Cheers.) The Resolution which I hold in my hand connects the war in which we are unhappily engaged with the duty of prayer, that God would overrule it for good; and it brings before us a fact which we are

slow to recognise, and that is the universal brotherhood of the family of man. (Applause.) We have been too much in the habit of pleasing our continental neighbours with showing them how the means of destruction can be carried on a great scale; showing how the work of death can be dealt out most effectually. God has taught us a lesson which has been brought home to every heart, that will not soon be forgotten,—and may it not soon be forgotten! He has made us feel that this is not what becomes England as a nation, which he has raised to a pinnacle of greatness, causing them to be the depositories of the Bible. We have been made sensible of this by bitter experience. The land is full of mourning and sorrow for the dying and the dead. Why, the very high and the very low have felt this; and the middle classes feel it too. How much has this war cost us now? How many Missionaries would it have sent abroad? How many schools supported? How much for the cause of God might be done, if this money, which is so much cast into the sea, or worse, had been spent in the evangelization of the world? There is a cause for these things; and God is bringing the fact of sin home to the hearts of those who are slow to believe it. But do we not require still further chastisement as a nation? Do we not as a nation need to be taught some further lesson? We are too much, I am afraid, in the habit of continentalizing this nation. (Hear.) We have forgotten that the religion of Jesus Christ is intimately associated with the observance of the Lord's day. One more word before I sit down. I believe the more we dare for God, the more God will honour us. Whilst we are seeking God in prayer, let us not forget that God connects prayer with active agency on our own parts. It has been often said, "Paul may plant, and Apollos may water; but it is God who gives the increase." True, God does give the increase; but increase, Sir, is the rule, and the want of it the exception. When the farmer sows his seed, he expects "the increase." Why should not we, as naturally, if we pray, labour to prove that we are sincere by giving largely of our means? About two years ago—and I mention this merely to point to a parallel—I made a purchase of an old deserted chapel of the Wesleyans, who, having a better chapel elsewhere, were anxious to dispose of this. I had not then one penny; the chapel required to be pulled down in order to its being

enlarged and rebuilt. But I began in faith and in prayer; and I have been enabled to raise, by personal solicitation, almost £2,100 to provide a moral machinery for training the young "in the way in which they should go." (Hear, hear.) Many persons thought I was mad in undertaking it; but I knew that it was dependence upon Him who could not promise and then disappoint. And I am sure that if our prayers are offered as they ought to be offered, and if we give some proof of sincerity by active zeal, God will honour and bless us, and we shall see great things done. I will mention this circumstance to show what a large benevolence can do:—Some short time ago I received a letter from a person almost unknown, who was then a nurse. It pleased God to bless the preaching of the Gospel to her soul. Her letter was to this effect:—"Rev. Sir,—It has pleased God to bless me; and I am still doubly blessed, in that I trust I feel the value of my immortal soul; and I am determined, therefore, in token of acknowledgment to God, who has done so much for me, to give £100 towards the debt incurred by the erection of those schools." (Cheers.) She felt that she was only giving back to God that which He had first given to her. I would merely say, in order to stimulate your zeal, "Go and do likewise." I have much pleasure in proposing this Resolution. (Hear.)

THE REV. DR. HANNAH, (who was received with loud and continued cheering,) said:—I think, Sir, that, after all we have heard to-day, I may now respectfully propound the inquiry to this Meeting,—“Shall we not continue and enlarge our Missionary exertions? Is it time to retire, or is it time to advance?” Success, by the blessing of God, has attended our endeavours more than ever. Bibles are circulated, ministerial labours maintained, schools established and extended; and, above all, tidings are reaching us year after year of the conversion of sinners to the faith and love of our Lord Jesus Christ. The testimonies which we have heard this day prove to us, that we are favoured with success in every form, and in a very eminent degree. I know that if we had not success, our duty would be the same; our duty reposes, not on visible success, but on the command of our Lord. But when, in obedience to His command, we go forth to our engagements, and enjoy success, I think that we ought to regard this as a powerful motive to enlarged and persevering effort.—New organizations

also are formed; and I cannot but advert to this with grateful satisfaction. The principle of this is by no means new. Since the days of our venerable father Wesley, the affiliated Conference of Ireland has existed, and a noble Conference it is! But now almost ere we are aware of it, other affiliated Conferences are springing up in different parts of the earth,—the Western Canada Conference, of which we heard at our last Conference, with its doings and blessings; the French Conference, of which we expect soon to have a very cheering report; the Australian Conference, of which Mr. Young could even now give us most delightful information. (Cheers.) And now, (God speed the labours of our dear friend, Dr. Beecham!) the Missionary Committee is contemplating this Eastern-Provinces Conference, in addition to all the rest. I cannot but regard these organizations, Sir, as designed, in the course of time, to relieve us, in some measure, from great pecuniary effort in behalf of those parts of the world; in some measure, I say, and in the course of time, yet not that we are ever to abandon the affiliated Conferences. No, never. (Hear.) I trust the principle will still be maintained, that Methodism, like Christianity itself, is one; and that, amidst the different organizations which may be formed for the extension of the work, we shall maintain the same doctrine, the same spirit, the same ministry, and shall be brought to assist each other as occasion may require. But, unquestionably, the formation of these new Conferences will call forth new local efforts, will contribute to the raising of new agents, and will serve, in many ways that we cannot enumerate, to carry on the cause of Christ in the different parts of the earth. I am delighted to find that, to-day, we are contemplating these manifold Conferences, springing up in kindly and continuing relation to the parent Conference; that while some few years ago mention was made of our Missionary work failing, we look around us to-day, and thankfully say, "What hath God wrought!" We have nothing to return to our unkindly friends, who predicted the failure of our Missionary efforts, but love. (Hear.) We wish to return nothing to them but love; but, in love, we are very glad that they are disappointed. We are very glad that their prognostications have not become realities; and we must attribute the whole to the care and blessing of Almighty God. It is not of us; it is of

Him. His servants have endeavoured, in simplicity and faith, to maintain His truth, and carry out His work; and He, in His condescending grace, has not left us desolate. We rejoice in the success of which we have heard to-day, and of those provisions and arrangements which will, we trust, issue in a yet larger, a far larger, measure of success. I know it comes with some surprise upon not a few of us, especially those of us resident in the country, who are not so familiar with matters as they arise as our friends in London, that the pecuniary contributions have kept up so admirably. If, during this year of expensive war, and, to a certain extent, of failing commerce, there had been some diminution in our ordinary proceeds, it would not have been very strange; but instead of this we find that, on a fair comparison, we can rejoice in increased pecuniary means for carrying on this great and good work. And from the tone and spirit of this Meeting, I believe there is no disposition here to sound a retreat. (Hear.) I believe we are all prepared to buckle on our armour afresh, and go forth to that glorious, bloodless fight which issues in the victory of peace. We feel that it is the time to advance more than we have yet advanced, and to seek the accomplishment of that sure word which cannot fail, because it is the word of the living God. I was thinking, some time ago, how desirable it would be to maintain a perpetuation of our devoted Christian agents in connexion with the Missionary cause. I was thinking how many of our predecessors have passed away in peace. I think of those who formerly occupied this very platform, some of whom occupied it until very lately; who filled up life with honourable and most blessed labour, and who found the benediction of peace in death. I think of many that were with us, but are now with Christ; and I have sometimes been ready to ask, Will the spirit of Elijah rest on Elisha? Shall the expansive views, and warm feelings, and devoted energy of our predecessors remain? Shall the flame be caught by one from another, and never expire? I trust, indeed, that it will be so; for I cannot but remark how many of our young friends are rising up, breathing the spirit, and entering into the plans, and pursuing the labours, of our venerated fathers. (Hear.) God's blessing be upon them! Instead of the fathers, may the children, in many, many more instances arise, and, with them, may others, gather-

ed from all ranks and classes of society, be still a seed to serve the Lord, a generation to declare His truth! Here, too, we have ground of encouragement. The work, I trust, will not fail for the want of diligent and devoted supporters. But there is another thought which has pressed on my own mind of late, and that is, what shall we do for a competent number of well-qualified labourers? I have sometimes heard the sentiment expressed, that God will take care of his own labourers; and that when one eminent man is taken away, another will assuredly be raised in his place, so that he shall scarcely be missed. I confess I am not prepared, without some examination, to subscribe to that sentiment. I think, in some instances, it pleases God to remove honoured men whose places are not supplied,—that we ought to regard devoted Missionaries as specially His gift; that we ought to pray to Him as we are taught to do, that He would send forth labourers into His harvest; and that we should not forget to carry out what has been said to-day, in reference to this particular subject. I am not speaking at all in any way of despondency; not at all. (Cheers.) I trust the spirit of a living Christianity is amongst us. I have had the gratification of witnessing the signs and tokens of it, to an encouraging degree of late. And wherever there is the living spirit of Christianity, suitable labourers will be raised up. I have no doubt that there are young Christians amongst us, perhaps as yet partly concealed, who have it in their heart, and may soon have it on their tongues,—“Here are we, send us.” If it please the Lord to increase the life and power of Christianity in the Protestant churches at home, I have no doubt that, in harmony with this, He will raise up holy, zealous, and devoted Missionaries as our wants may require. Now this appears to me to be a point to which our friends should direct their devout attention; and, in the prayers which they daily offer up, let them ask that the Lord would raise up qualified, proper, and suitable agents, who shall engage in the different departments of the work, depending entirely upon him. I ought, perhaps, for a moment, to advert to another topic,—ought to do it, because it occupies so pre-eminent a place in the Resolution which I have the honour to second; but I am happy that this great topic has been so well anticipated. May I express my own personal thanks to my dear and honour-

ed friend, the President, for the remarks which he made in his address on this subject,—the subject, I mean, of the outpouring of the Holy Spirit of God upon the church and the world? And may I also express thanks (and I am sure I speak for others as well as for myself) to our other brethren who have dwelt so powerfully on this one great topic? Doubtless, a richer measure of the Spirit's influence is the great want of the church and of the world. I have no doubt that if, in answer to prayer, we get such a communication from on high, we shall see things, which are already in course of preparation, rise up into maturity, and shall have to rejoice, in a far larger degree, over the conversion of multitudes to Christ. He who, by His agency at this season of the year, re-animates all nature around us, who causes the dreariness and desolation of winter to pass away in the glow and glory of spring, He also can send forth a higher and better agency,—the reviving agency of His own Spirit, which, when it passes over deserts the most desolate and dreary, shall cause them to flourish and rejoice as a fruitful field. Let us unite and persevere in our supplications to the throne of the heavenly grace, that the Lord would grant the great promised Pentecost to universal man—would pour out His Spirit upon all flesh. And then, how shall we rejoice, who have been fellow-workers with Him, when we thus perceive that we have not received and used the grace of God in vain! And, now, I should come to a point from which I rather shrink. (Hear.) I think I have a right, perhaps, to read what I find written down upon the Resolution, or else I should not presume to put two such things in juxtaposition with each other on such an occasion as this; but I read here on my Resolution—"The Rev. Dr. Hannah and the collection." I cannot forget other days, and the remembrance of these makes me shrink. I cannot forget that honoured name which was usually and most appropriately associated with the collection on all these occasions. (Hear.) He is departed, I was going to say, alas! but no, let us rather praise God that he was continued to us so long, that he was permitted so to abound in Christian labour, and that, when it pleased the Lord to call him hence, He called him hence in such peaceful triumph. We mourn not for him; he is departed to his Saviour and his God. We mourn for ourselves; but we remember that though the standard-bearer may fall, the standard remains;

though man may pass away in the course of mortality, even the most honoured of men, yet the Lord our God is still with us; "Jesus Christ is the same yesterday, to-day, and for ever." If our venerated friend, Dr. Newton, could pass from the realms of bliss, and once more advocate this great Missionary cause, do you think that he would use feebleness arguments, or less earnest and zealous appeals? May I be permitted, instead of my unworthy name, still to place, in some sort of connexion, the name of the Rev. Dr. Newton with the collection? (Hear.) Let me ask our dear friends to recall him to their grateful memories this day, and to remember that the cause which he advocated remains the same, that the cause of Christ does not depend on the continuation even of so devoted a servant as he, but that we are all called upon to advocate the cause of our Lord Jesus Christ, according to our opportunities and means. (Hear.) Sir, I want us to have a good collection to-day. I like to speak out just what I think, as far as language serves me. (Cheers.) I would like us to have as good a collection upon this occasion, as if we were still permitted to listen to the appeals of the venerable Dr. Newton. Why should we not? The Lord our God is with us. Venerable men are yet amongst us, (turning to Dr. Bunting,) (cheers,) and long may they be permitted to continue our examples, prompting us to all that is large in charity, and successful in effort. (Cheers.) We will remember that we are engaged in a cause which does not depend on man, as we have heard with so much delight this day; but it is the cause of our ever-living Redeemer, who will carry it on until it shall fill the whole earth. And there is one thing which we should always keep in mind—one thing to which I may now advert in conclusion, that we are engaged in a work which must prevail. (Hear.) Other enterprises may pass away, for they are enterprises of man; but this enterprise of Divine truth and charity cannot pass away. We know that the Lord Jesus Christ must reign until He has put all enemies under His feet; and the time is approaching nearer and yet nearer,—it has been approaching since we assembled together this day,—when voices shall be heard from heaven, to which voices from earth shall answer, joyfully exclaiming, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." Let our dear friends renew

their efforts, renew their prayers, renew their liberalities, and rejoice this day in the prospect of an enlightened and happy world, entirely subjugated to Christ. I beg, Sir, to second the Resolution. (Cheers.)

The Rev. ELIJAH HOOLE then read a letter from Colonel Hill, late Governor of Cape-Coast Castle, and now Governor of Sierra-Leone, stating it would have afforded him great happiness to have been present at the Meeting; but, being in Dublin, he was unable to attend. He (Mr. Hoole) also stated that they had had with them, all day, one of Colonel Hill's friends, a gentleman from Cape-Coast, a native merchant, who was employed as the Government Agent in effecting the recent arrangements with the King of Ashantee. He also stated that they had received many gratifying proofs that their old friends had not forgotten them upon that occasion. (Cheers.)

The Resolution then passed unanimously.

The Rev. WILLIAM REILLY (from Ireland) said:—Mr. Chairman and friends, my Resolution reads thus:—

"The Meeting learns with much satisfaction that arrangements are in progress for the consolidation and extension of the work of God in the Lower Provinces of British North America, by which the Missions hitherto carried on by the Society in those Provinces will be constituted a distinct and affiliated Connexion; and hereby expresses its sense of the importance of such a measure, and its hope that it may be prosperously accomplished. And having further learned that the Rev. Dr. Beecham is about, at the request of the Committee, to visit those Provinces, in furtherance of this object, the Meeting expresses its most cordial wishes for his preservation in health and safety during his voyages and journeys, and for his success in the undertaking."

Unaccustomed as I am to address assemblies of this kind, so large and so imposing in aspect, and having already heard so much of the enlarged views given us upon the general subject, and upon the many duties connected with it, I feel that my emotions are too much for my resolution and power of thought. However, the subject presents to us a matter of great interest on many accounts—great interest, on account of the provinces to which our attention is here directed; great interest on account of the great work that has been carried on in

those provinces by means of your Missionaries and Ministers; and, to me, great interest, because so many of my own beloved countrymen have found their way to Upper Canada, and to the far West. And it is not at all deprived of any of its interest by the fact that Dr. Beecham has consented to enter upon that negotiation, and we hope that the prayer of this Resolution will be answered with regard to him in his voyages, his journeys, and his success in the undertaking. However, the general work of the Society itself has wonderful attractions in it. Great attractions are around the Missionary cause, because the cross of our Lord Jesus Christ is the grand subject of promulgation throughout the nations of the earth; great interest, because the spirit that we have heard so much of to-day, and so well, from our excellent President, who gave such a devotional tone to our Meeting, that that Divine and sacred Spirit accompanies the word wherever that word goes, and that "the word of the Lord will not return unto Him void, but will accomplish that which He pleases, and prosper in the thing whereto He has sent it." Besides the various circumstances that arise in the fields that have been won, the triumphs that have been achieved, and the thousands, tens of thousands, hundreds of thousands of souls that have been converted to the faith throughout the various parts of the world, all this gives great attraction to the subject of Missions, and to those especially in which we are engaged. But I may allude to one fact, having the privilege of standing here to-day,—that I am not a returned Missionary; I am a native Missionary; I am a Missionary from Ireland. (Cheers.) Forty years ago I commenced my Missionary career, a humble companion of that devout man, Gideon Ouseley. He called me his stripling at that time, and by others, too, I was called his son. I was on the Irish Mission for many years, and therefore I can refer to that as a subject of deep and thrilling interest, with regard to myself. And I am indebted, I suppose, to that for the position which I hold here to-day,—enjoying the privilege that I have enjoyed whilst on this platform. But, Sir, our responsibilities are very great sometimes, in proportion to our advantages; and if I have an advantage in this respect, I still have a responsibility to discharge that is by no means an easy task. I have to speak of the country of my birth. I can see her hills and valleys rising to my view, ay, and

the murmuring of her rivers still lingers on the ear; and every thing connected with Ireland interests me. At the same time it is impossible for me to speak upon that subject without referring to the sympathy which she has received from the Missionary Committee, and from the Conference of the people called Methodists in this country. The sympathy which they have shown from the first has been a subject of deep interest to me, to all our Irish Ministers, and to all our Irish people. I am very glad to see on the platform my excellent friend Alderman M^cArthur, from the city of Derry, and if I were to say any thing reflecting upon my country, I should not like to look round to Mr. Arthur and Mr. M^cArthur. I cannot utter a word to depreciate the country which gave me birth, and in which I have laboured the greater part of my life. But to speak of our Irish Missions. Some few Circuits have required the exercise of continual pastoral attention, from which there is no travelling in or out; but the greater part of our Irish Circuit Preachers so called, are nothing less or more than Missionaries to the Irish people. It was in the year 1748 that Mr. Wesley first visited our shores, and first unfurled the standard of the cross. He went from one place to another, and did a great work in Ireland. But it was in the year 1799 that what we may properly call the Irish Mission was first established; just after the rebellion, when the whole nation was exhausted, and, under the blight of the results of that rebellion, ready to hear the Gospel from the lips of any one who would preach it. It was stated by the Irish Conference as a thing greatly to be desired; the venerated Dr. Coke was greatly in its favour, and the correspondence which took place evidenced the great anxiety existing for the establishment of a Mission at that particular period. The venerable Gideon Ouseley and Charles Graham, two men "whose praise is in all the churches," went forth. They were very different in their constitution of mind. Mr. Ouseley was a man of powerful and enlightened intellect, and of considerable learning. Mr. Graham had no pretension to learning at all; and yet he was such a Preacher in Irish as I hardly ever heard; and often did I stand by his side in places, where the blood of the rebels or of loyalists had stained the walls. The Mission has existed ever since; and though, in latter years, it may not be supposed to have been so efficient in

gaining converts from the Roman Catholic population, yet it has been successful. I remember the time, when not less than eight hundred could be counted as converts from the Roman Catholic communion, and some of our most efficient Irish Missionaries were recovered from Popery by the means of Charles Graham and Gideon Ouseley. I was reminded by Dr. Spencer of an observation made with regard to one of them, that whenever he came to a place where he had to stop for the night, he was called the "praying Preacher," "This is the Preacher who retires to his room, and whose voice we heard," though he did not intend that it should be heard. And if it were not for John Feely's delicacy of health, I should like to have had him here to-day. He has been a faithful Missionary; he is an able Irish scholar, and is capable of conducting such a work with efficiency. There are many others I might name. I remember another circumstance of which Dr. Spencer reminded me. At one place, which a Preacher used to visit from time to time, and which none of those who were in the Popish communion dared to approach when he preached, there was a crevice in the partition, which divided the room from a large loft, and that was rendered more open by the master of the house, and numbers of them would go there to hear the Gospel from the lips of the Irish Missionary. God blessed the work, so that from this beginning it became a place worthy of the labours of the Church Missionary Society. Some years ago, it is well known, our country was in the deepest distress from famine and pestilence. I happened to be at Cork, the very focus of disease and starvation, at a time when 20,000 persons from the provinces flocked into that city for the purpose of seeking relief, thus increasing their disasters. The state of things was not so bad in the north of Ireland; there we had something to fall back upon. But in the south all was starvation, disease, and death. When those calamities came upon us, the sympathies of England reached us; they soothed our sorrows, and poured balm into the bosoms of many sufferers. This produced a favourable effect, rendering them more accessible to the truth than they had been before. The Church Missionary Society established their Mission at that juncture, with beneficial results, and the truth of God is taught in the schools to thousands of the young and rising generation. The Presby-

terian Church followed in the track, receiving support from their sister churches in Scotland; and even our transatlantic friends contributed largely to the objects of the Presbyterian Mission. Industrial schools and schools for the young were set up; and those schools have produced incipient results, so as to prepare many of those who are in them for the reception of the Gospel of Christ. Long, however, before that period,—and it will not be presumed that I speak in the least degree to depreciate the Churches to which I have referred,—but long before them did the Missionaries go forth from the Methodist Society. In Connemara, where the chief seat of operations is, I travelled myself many years ago, and preached the Gospel of the blessed God. These schools have produced the very best results, not only in the conversion of Roman Catholics to the faith of Christ, but also in the preservation of Protestants from deteriorating into Popery. And the direct influences of the Missionaries in that country must be acknowledged to be very beneficial with regard to the preservation of the Protestant population throughout the Protestant province. However, Sir, we are not about to speak of the Church of Rome, of which we have heard a good deal to-day. You know her better now than you did thirty years ago. You did not know that the serpent was winding its coils round Protestants, and by and by, when it had been fostered and kept in the heat, and gathered strength, it would sting those who nurtured it. (Hear.) Now it presents to us a scene of most revolting ingratitude. We do not refer then invidiously to that. We speak of measures, not men. Nor need we go back to the time when we, in Ireland, became subject to English rule; when Henry II., of England, and Adrian IV., of Rome, agreed to bring Ireland under the iron yoke of Popery. I would just quote one passage from O'Driscoll, in his view of Ireland. He says, "That ominous apostasy has been followed by a series of calamities hardly to be equalled in the world. From the days of St. Patrick to the Council of Cashel (in 1172) was a bright and glorious career for Ireland. From the sitting of this Council to our time, the lot of Ireland has been unmingled evil, and all her history a tale of woe." But we need not go back so far to show the state of our country. We must, however, distinguish between the Clergy and the laity. Look at the present. The

people are under a galling yoke that neither they nor their fathers were able to bear. The Priests are the sworn friends of Rome and the sworn enemies to liberty. (A voice, "Time.") They swear to preserve the rights or royalties of Peter, that is, the interests of the Church of Rome. They do all they can to crush freedom of thought. I remember, some time ago, travelling with a gentleman high in office; he was an eminent Minister; and he said that John Wesley had done more for the world than any man that ever lived, for he taught men how to think. Well, Sir, the Irish want to be taught how to think for themselves, and to be made subject to the faith of Jesus Christ by voluntarily submitting to it. When we look at them in their social character, they are hospitable, kind, generous; until influenced either by political or religious considerations. There is perhaps no kinder and more hospitable race than the native Irish. I remember cases that have taken place under my own observation as evidence of this disposition. I remember an Irish Missionary was overtaken at night; and in the depth of darkness found his way to an Irish cabin. There was no place near where he could get shelter, and the man and woman left the only bed in the house, sat up all night, and let the Missionary sleep under their protection. There is hardly any thing that can excel the hospitality and generosity of the Irish. Now, something must be done to relieve them from a system that grinds them down, and under which they groan and labour. Perhaps there is nothing more remarkable in England than the love of liberty, and no nation in the world that understands it so well, though I am afraid some carry it a little too far. We carry it further still, in one respect, in Ireland. We know, as a poor woman said, when her son was dying of wounds received in fighting against his country, and cried out,—“Liberty, boys, liberty!” said she, “Yea, liberty *asthore* to go into another world.” We have sometimes liberty to go into the other world, under the ruling of the Popish religion and hierarchy. Well, you understand the word “liberty,” I believe, very well in this country; and though I think you may sometimes carry it too far into license, your notions of liberty are legitimate, and ought to be applied to every country under heaven. I hear it sometimes said that our work, as a body, has been done. I cannot think that. I think

our work is still to be accomplished in a higher and greater degree than ever we did it before. But whatever we have learned, heard, or known, of those to whom I have referred, we are still obliged to add, that we get things from them which we do not want, and that they withhold things from us, which are matters of deep sorrow and affliction. What do they give us? They give us human authority, instead of the word of life. What do they take from us? They would take from us liberty to breathe the free air of heaven, and they would take from us all that is dear to us in the work which we have to do; and there is no aspect in which you can regard that system, that does not exhibit to you at once a great evil. After all, before I sit down, I would point out one fact; we must maintain, not merely Protestantism, but pure Christianity. The Thermopylae of Christianity is Ireland; and we must do all we can to keep the ground we have gained, and to extend it to the glory of Him to whom all glory belongs. (Hear.)

The REV. BENJAMIN FIELD seconded the Resolution.

The REV. DR. BUNTING, who was very warmly received, said,—When an application was made to me an hour or two ago to say something upon the Resolution now before the Meeting, my refusal was as peremptory as I could make it. I tell you why; not because my attachment to the cause is in the slightest degree weakened; not because my conviction of its importance has been in any degree weakened; the contrary, the decided contrary, is the fact; but because I was apprehensive that there might have been some one in yonder corner, and perhaps some one, or even more than one, in some other corner, who, like the friend who spoke without being called upon a little while ago, and called out “Time,” (hear, hear, and a laugh,) using the liberty, I suppose, of an Englishman. Whether he did it courteously when he was referring to an Irishman, I do not pretend to say. I should have been very inexcusable if I had said so while Mr. Reilly was speaking; for I happen to have known, for forty years, the claims of Mr. Reilly to the great respect and love of all who love the Lord Jesus Christ. I greatly rejoice to see that man upon this platform to-day. (Cheers.) And I am quite sure that the fact of his having been with us, and having said what he has said, however,

unfortunately, as I think—and I claim liberty with you to think—however, unfortunately interrupted. The claims of that man to our respect having been thus acknowledged, by his being once more induced to come to this Meeting, will give satisfaction to thousands of good Irish Methodists. He is known and loved there, especially as the youthful companion of the immortal Gideon Ouseley. But the reason which overcame my earnest desire to be excused saying any thing was, an allegation on the part of the Secretary, that there was a clause in the fourth Resolution to which he thought nobody else could speak so efficiently, at all events, as I could, because he thought none else could speak to it with so much knowledge of the fact. He was mistaken in that. My friend Dr. Hannah complained a little of our excellent President—for even Presidents must submit to this liberty—in having anticipated him. He did very happily anticipate him; but Dr. Hannah as happily disregarded the anticipation. Well, I may complain that Dr. Hannah has taken this last clause of the Resolution quite out of my hands. He said every thing on the subject that I could say, in a much better way; but not with more emotion, and more affectionate feeling, than I shall say the two or three sentences that I must try to say about it. I refer to that clause which relates to Dr. Beecham's visit, at the request of the Committee of the Society, to British America, for the purpose of carrying into effect certain beneficial arrangements there. With respect to those arrangements themselves, I entirely concur in the description of this Resolution, that they are very important; very important, I believe, in their pecuniary results, and very important, I believe, in their spiritual results. (Hear.) But having quite concurred in the propriety of that epithet with reference to these arrangements for affiliated Conferences in British North America, I must be allowed—if the Treasurer were here I do not think he would blame me for it, as I think the other co-Treasurer who is here will not blame me—to say, that there must be no misunderstanding, if you please, upon this subject. The chief relief which this Society can derive from the proposed affiliated Conference in the Lower Provinces, and the chief relief which we hope and believe it will derive from the actually formed affiliated Con-

ferences in France and Australia, is prospective. There will be at present quite as much necessity for continuous effort on the part of this Society to aid the Australian and the French work, and, to some extent, the British American work, as there ever has been. It is not this year, it is not in 1855, and I am afraid not even in 1856, that we are to reap the pecuniary benefit of these new arrangements. I do not suppose that a guinea less will do next year in Australia and the Lower Provinces of America, as support from us, than was required for our work in those departments during the last year. The condition upon which we are content to let those brethren and their noble and liberal people try to support themselves and support the Feejee and New-Zealand work, and without which we should not have been very willing to have left them to themselves, is, that for a time, until those new arrangements have got into practical and efficient operation, we shall continue to give them large pecuniary aid. Perhaps it was not quite unnecessary, after the observations which have been made, to recall this to the attention of the Meeting. (Hear.) With respect to the other part of the Resolution, I must say, as I think Mr. Reilly said, that my emotions prevent my doing the justice that I could wish to the Resolution. I have long known Dr. Beecham; for about twenty years, I think, we were intimately, personally, and happily associated in the Secretaryship of the Society. I have known the extreme value of his counsel; and extremely valuable it was, for one reason among others, that it was always deliberate. Dr. Beecham never gave counsel on any grave question affecting our interests as a Society, or our proceedings, but advisedly. He took pains, more pains than I have known almost any other man to take on similar subjects, under similar circumstances, to make himself acquainted with the in and out, the right and left, the beginning, the middle, and the end, of every grave question on which he was asked for counsel. Therefore it is that his counsel is so valuable. And, in addition to that, he sought earnestly the blessing of God, and that blessing did attend his counsel. I have known his untiring and indefatigable application to the duties connected with his office. I do not know that I ever met with such a man. He has a taste, I think, for going to the very bottom of a

subject; and then, when he has ascertained what are the requirements of that subject, he has the power of applying himself most assiduously and beneficially to the accomplishment of it. I therefore say, that I greatly rejoice that Dr. Beecham has found it possible, with his health, with his advancing age, and with his duties of other kinds, to accept this mission to British America. I know no other man,—I speak, I may say, without any disrespect to any other man,—but I know no man so fit to undertake such a mission, and so likely, by the blessing of God, in association with our excellent Missionaries there, to bring it to a happy and favourable conclusion. Most earnestly do I call upon you to remember my excellent friend in prayer; I understand he takes his departure very soon; I have heard, to-morrow morning. We have been asked to pray for various important objects connected with the interests of our country, our church, and the world. Well, begin to-morrow morning, and, in association with those prayers for other objects, remember your friend, and our friend, Dr. Beecham; and put him, by earnest supplication, under the special protection of the providence and grace of God. I heartily support the Resolution. (Cheers.) Let me say, that I have rejoiced with you, from time to time, in this place; but I never remember a Meeting that gave me more unqualified and more heartfelt satisfaction than the Meeting of this day. We have heard great and good things to-day; may God bless you all, by remembering and by profiting by them! (Cheers.)

The Resolution then passed unanimously.

The CHAIRMAN said, that as Dr. Beecham was so soon to depart, he had no doubt some observations from him would be acceptable to the Meeting.

Dr. BEECHAM said,—I am affected, Sir, with the kindness of my friend, Dr. Bunting, in reference to this subject, and I am greatly affected with the cordiality with which the Resolution has been accepted by this Meeting. I can assure you that I deeply feel the responsibility of undertaking to carry into effect a measure which has for its object to change the character of what has hitherto been a Mission, and to place it in circumstances in which it will enjoy the full privileges, and be liable to all the responsibilities, of a dis-

tinct branch of the church of Christ ; a measure which involves in its issue not mere political considerations, but the highest, because the spiritual and eternal, interest of myriads of our fellow-men ; a measure, the effects of which will not terminate in the present age, but will be felt by generations yet unborn. I am, however, Sir, sustained by the strong conviction that I am called to this work in the order of a gracious Providence. I am satisfied that it is the voice of duty which summons me to the task ; and I therefore cheerfully address myself to it, in humble reliance upon the Divine promises, resting assured that the great Head of the church will perform his gracious word ; and that, while I look to him in simplicity and in sincerity, he will vouchsafe to me his guidance and his blessing. I shall go forth from this Meeting cheered and comforted by the consideration, that I have the sympathy and good wishes of Christian friends at home. (Hear, hear.) And I trust that when I am absent from them, I shall be continually remembered by them at that place where it is best to be remembered by absent friends,—the throne of grace. I heartily and gratefully thank the Meeting for the expression of its feelings, and I pray that God's blessing may abide upon us all while we are separated from each other. (Cheers.)

THE REV. DAVID HAY, of Bradford, moved, the REV. DANIEL WEST, of Birmingham, seconded, and the REV. WILLIAM DAVISON, of Manchester, supported the following Resolution, which was carried unanimously.—

"That the thanks of this Meeting be presented to the Ministers who have advocated the cause of the Society throughout the year ; to the Treasurers, Secretaries, and Committees of the Auxiliary and Branch Societies ; to the Ladies' Associations and Committees, for their zealous co-operation ; to the Juvenile Societies ; and especially to the Collectors of the Christmas and New-Year's Offerings, and the kind friends who countenanced them, for the handsome amount received from this delightful source of income ; to the Missionaries, Officers, and Contributors on the Foreign Stations at large, for their practical interest in the maintenance of the Funds of the Parent Society, in addition to the support they have afforded to their own Local Institutions ; and to the Members of other Christian

Communities, who have kindly aided the operations of the Society.

"That the cordial thanks of the Society are due, and are hereby presented, to the General Committee ; to Thomas Farmer, Esq., and the Rev. John Scott, the General Treasurers ; and to the Rev. Dr. Beecham, the Rev. Elijah Hoole, the Rev. George Osborn, and the Rev. William Arthur, A.M., the General Secretaries ; for the valuable services which they have severally rendered to the Society, in the direction and management of its affairs."

MR. ALDERMAN M'ARTHUR, of Londonderry, moved the following Resolution:—

"That the thanks of the Society are due to the Rev. John Farrar, President of the Conference ; to the Rev. John Harris, D.D., President of New College ; to the Rev. David Hay, and to the Rev. Daniel West, for their excellent Sermons preached before the Society during this Anniversary ; and also to the Rev. William Reilly, the Rev. John Hannah, D.D., Secretary of the Conference, the Rev. Robert Young, the Rev. George B. Macdonald, the Rev. John H. James, the Rev. William Arthur, A.M., the Rev. William Davison, the Rev. John Spencer Jones, and the Rev. Gervase Smith, for their very acceptable pulpit services on the same occasion."

THE REV. F. J. JOBSON seconded the Resolution, which was passed unanimously.

THE REV. THOMAS JACKSON said,—I have to submit to this Meeting a Resolution which, I am sure, requires no observations of mine to recommend it to cordial and unanimous adoption. "I have been young, but now am old." I have had the privilege, for considerably more than thirty years, with one or two exceptions, of attending all the Annual Meetings of the Society ; but never did I see the Chair at any former Meeting occupied with greater ability than it has been occupied this day. (Hear.) I shall carry away from this Meeting, in common with the great mass of my friends, a deep and grateful recollection of the truly Christian, eloquent, and instructive speech with which this Meeting was opened, and which so eminently contributed to give a Christian tone to the subsequent proceedings. (Hear, hear.) I recollect that this is not the first valuable service that our esteemed Chairman has rendered to this Society ; he has rendered valuable service to our

Missions in a distant land. And when gentlemen, eminent for their rank and character, identify themselves with the cause of Missions, a cause so dear to our hearts, we feel grateful to them. They lay us under a strong obligation. I cannot forget that we are indebted to our esteemed Chairman for our first acquaintance with his honoured son. (Cheers.) I congratulate our Chairman in having such a son. I rejoice to-day that my ears have listened to that beautiful address which he gave to us in the name of our common Master. (Cheers.) I feel that I ought not to occupy your time; but I have great pleasure, deep, unfeigned pleasure, in moving,—

"That the very cordial and respectful thanks of the Society are due to Sir Anthony Oliphant, C.B., for the great kindness and ability with which he has conducted the business of this Meeting."

My observations, allow me to say, are not compliment; they are the dictates of truth and genuine feeling. (Cheers.)

The REV. WILLIAM ARTHUR (who was received with much applause) said,—Before proceeding to second the Resolution, I may read a short note which has been put into my hands since the Collection was made:—"My dear Mr. Arthur,—Please to add for poor India the same as last year, and I will call and see you at the Mission-House in a day or two, and honour it." This note is signed 24., 2., 1813,—£35. I beg to give my sincere thanks to that friend for this further remembrance of poor India, and I trust many others will "go and do likewise." And now, Sir, permit me to say to the Meeting, that you were pleased to lay upon me, at the beginning, a certain responsibility, namely, to say, that should you prove an inefficient or an unacceptable Chairman, you would take none of the blame, but transfer it all to me. You had told me so in private before, and my reply was, that I would take no blame whatever; I would leave all the blame in your hands, and take as much credit as our friends chose to give me. And that position I am now most perfectly prepared to sustain. (Hear, hear.) I cannot express how great has been my personal gratification at seeing you here to-day, Sir, and that gratification has been extremely heightened by my having the opportunity of seeing connected with you your son, who, though he looks now really a gentleman of some standing, and although his name is now familiar to all Europe, though I am young

myself, I remember when he was only a youth in his teens, I believe, listening with great earnestness to the preaching of the Gospel. It has been a great pleasure to hear him make his first speech at a Meeting where you were the Chairman, of which the objects were the promotion of Christian Missions throughout the world. May God bless him and bless you! I am sure that neither he nor you will regret the proceedings of this day; and I earnestly hope, that, having returned from your labours and services to your country in foreign lands, now to repose in your own, that this may be the beginning of such services to the Christian public here, as you have rendered to Missionaries and their humble flocks in far-off climes; and that to your son this may be the beginning of a connexion with the public religious interests of the country, which shall be equally honourable to him, acceptable to God, and serviceable to the church. I have been instructed to propose to the Meeting for its acceptance the Resolution which Mr. Jackson has submitted to us, and I have now the honour of calling upon this Meeting to accept that Resolution by holding up their hands.

The Resolution passed by acclamation.

The CHAIRMAN—A reverend gentleman has said, that it is time now to administer speeches in homœopathic doses; and I think he has set a very good example. Yet, I must say a word in answer to what my kind friends have said with regard both to myself and to my son. I assure you, I have first to render you my thanks for the verdict you have given in my favour on my own account, and next on account of my friend, your Secretary, because you must perceive that, had your verdict not been favourable, he would have lost his character with you for discretion and judgment. It would be bad taste in me to dispute your verdict; therefore I must acquiesce. As regards my son, whom Mr. Jackson and Mr. Arthur have been kind enough to compliment, I can only assure you, that if they knew him as well as I do, they would even have complimented him more. (Cheers.) The advice I have always given him is to "serve God above all things," to "love Him with all his heart, mind, soul, and strength," and to "love his neighbour as himself." (Hear, hear.) There is one observation I wish to make, because it has stung me to the heart; it is this. Mr. Jackson observed, and observed truly, that I had rendered

some services to the Wesleyan Missionary cause. These services were poor, were feeble, were unpretending; and there is nothing in all this day's proceedings that has given me pain but this

thought, that if my time were to come again, I should have done a thousand times more. (Great applause.)

The PRESIDENT closed the Meeting with the Benediction.

CITY MISSIONARY MEETING ON BEHALF OF CHINA.

On Saturday morning, April 18th, a Meeting was held in the London Tavern, on behalf of the Mission to China. The Chair was occupied by Major-General Alexander, late Adjutant-General of the Madras Army. After breakfast a hymn was sung, and the Rev. Thomas Llewellyn engaged in prayer. The several Resolutions were moved and seconded by Captain E. Gardner Fishbourne, R.N., one of the Secretaries of the Royal Patriotic Fund, the Rev. Messrs. John S. Jones, William Reilly, Robert Young, Jonathan Crowther, Drs. Hannah and Bunting, and Thomas Farmer, John Brogden, jun., and James S. Budgett, Esqrs. The addresses of the Chairman, and of Captain Fishbourne, contain so much valuable and interesting matter that we believe our readers will be gratified with the opportunity of perusing them; and we therefore print them at full length.

THE CHAIRMAN said:—My Christian friends, in addressing you this morning, I shall express myself rather on the general subject of Missions, and on the great command that is given to the Christian church to "preach the Gospel to every creature," and to send the glad tidings of salvation unto the ends of the earth. If we look at the aspect of the Christian church now, I think there are two great distinctions or divisions in which it may be viewed; first, that division which lies within what I may call the geographical limits of Christendom, where the name of God is known, I am sorry to say, more than it is honoured; and next, that which may be described as the Mission field, which lies beyond these precincts, stretching out from the Arctic to the Antarctic circle, spreading over Asia and the Christian classic ground of the ancient church; rising even at the heart and head of Mohammedanism, which, if it be not already fallen, is fast falling into ruin, and extending again through the hitherto unexplored lands of Africa; we find it on the stormy shores of the southern promontories of Africa and America, spreading away in the far east to China, where I believe its operations are, this morning, more specially to come under your consideration, and then again extending over those most interesting portions of the world,—the British empire in

the East Indies. This subject, I say, is solemnly and awfully grand. We may look at the machinery, we may consider the duty, but when we consider the object, the salvation of millions of the souls of our fellow-creatures under the very darkness of ignorance, and in the bondage of spiritual death, there is enough to stir up every heart, and to energize every exertion that can be made in a Christian church to send forth the everlasting Gospel. And we are not left without encouragement. If, in the apostolic days, it could be said that there were some who "had gone out into all lands, and their words unto the ends of the earth," surely in the present day it is hard to put the finger on the spot in the map where the effect of the Gospel is not in some manner felt. In this respect we may consider that there is a spiritual power at work, doing great things yet unseen, beyond the direct influence of Missionary operations. In the prayer that has been offered up this day, our minds have been directed, before Almighty God, to those events which are shaking the world around us. We see kingdoms tottering, churches shaking, divisions every where, and we are called to prayer, and to observation of the very solemn events of the times in which we are living. We see an opening made every where, whatever men's intentions are, for carrying the

Gospel to those who have hitherto been kept from its sound. Throughout the world, we see this wonderful, this mysterious power of God. In the hitherto darkened regions of South and Western Africa, there are Christian men getting up to do battle against the deadly influences of idolatry, Mohammedanism, and Popery. In China, in India, in Burmah, wherever we turn, there is at work the Missionary spirit, which is now so remarkable a characteristic of the day in which we live. In that very learned and instructive work, *Hours Apocalypticæ*, from which so much instruction may be derived, even though every Christian may not be required to subscribe to all the views that it lays down, still, taking instruction from that, I think it is very conclusive and very appropriate, where Mr. Elliott designates these days, as "the Missionary period of the world;" where he shows us, if his own views be right, and if the views of many other inquiring Christians be correct, that they will merge into the blessed time which is the object of every Christian's hope; "when He, who shall come, will come, and will not tarry," and when He will fulfil to the world the thrice-repeated promise in the last chapter of that book which is the charter of our salvation, "Behold I come quickly." The Missionary effort, therefore, throughout the world, and that mysterious but blessed influence, working, as it were, in the hearts of God's creatures, going faster (if I may so express it) than man's agency can overtake it—all these things show us the approach of a time, in which it may be, that we shall not enjoy the opportunities which we now have, to work out this great work of preaching the Gospel to every creature under heaven, looking to the help, and the guidance, and the presence of Him who has promised to be with His church, "even to the end." In the Missionary field we require an expansiveness of mind, and a largeness of action; we require the fullest freedom of that "liberty wherewith Christ hath made his people free;" and in addressing the fathers of a church, as I do at this moment, I speak humbly, from some observation and experience, and certainly from a most hearty desire to profit by much of the information that has come before me from other quarters, and much that I have seen of parts of the greatest work ever undertaken by man, the Missionary cause throughout the world. There is no capacity wherewith God has endowed man which may not, under His blessing,

be brought profitably to work in this vast undertaking; and with reference to that, I would venture very respectfully to suggest, that we should be careful not to tie up the agency too closely in those channels in which our preconceived ideas may run, and on which our early affections have been fixed; but consider that we must expand it according to the wonderful exigencies of the time. (Hear.) Every where the human mind is bursting forth, every where there is an activity unprecedented in the world, and the ancient limits of the church are often found too small for the enlarged operations which are now required. What was hitherto a safeguard and a buttress, may now, if we are too rigidly adhesive to it, become a cramp upon our energies. (Hear.) I say there is no capacity with which God has endowed Christians that may not be brought into exercise in the Missionary cause. You have not only to go forth with the Gospel, to preach it in its truest form, not only to proclaim to sinners justification by faith in Jesus Christ, not only contrast it with systems of idolatry; but you must bring in every ancillary means, you must bring in the help of sanctified science, and you must bring in Christian education; not intoxicating men's minds by exciting draughts, nor, as I believe is too fatally done in many instances in our Government establishments, raising men up with a superficial intellectuality, and not laying the sure foundation of a Christian education. (Cheers.) God has been wonderfully pleased, particularly with reference to India of late, to remove obstructions, in a way that gives a much freer scope and a wider field for Missionary exertions. (Hear.) In a recent dispatch sent out by the Honourable Court of Directors to the Governor-General of India, a principle is laid down, far more admirably adapted to that empire than perhaps it would be to this country: and God, in His providence, seems to have overruled this political measure for the glory of His name. Every school which gives sound instruction, is now entitled to receive the aid of Government in pecuniary support. Now, my friends, I attach but comparatively secondary importance to the mere getting some money from the state; while I would not despise any means which God gives us of carrying on the great work. I recognise in this a principle which is of paramount importance; for it would be, I think, wrong to disguise the simple truth, that one of the strongholds of idolatry, and one of the

great promoters of Popery in the East, has been the opposition, the decided, marked, open, and avowed opposition, of the Government to the word of God, and the direct support that it has hitherto given to the permanence of idolatry and Mohammedanism, as well as to the spread of Popery. (Cheers.) Happily a change has now come over us, and the sound and wholesome pressure of public opinion in this country is working legitimately out a good effect to the very ends of the earth. (Hear.) But never let your exertions flag. Simple and honourable as that despatch is, when it went to the East there were adherents to the old system, enemies to Christianity in high places; and, even now, appeals to those fears—which, I hope, have passed away from those to whom the government of that country is committed—are being made, warning them that they are departing from their neutrality, and that if the Indian empire is to be endangered, and the loyalty of its inhabitants to be shaken, it is by the recognition of that God who has given it into our hands. I unhesitatingly assert that the fear is as fallacious as it is dishonouring to our religion, and disgraceful to those who entertain it. (Cheers.) I believe, that if, in our Missionary Societies, when men offer themselves to the service, whose hearts are first given to God, who have neither the talent for teaching the young, nor necessary qualifications for preaching the Gospel, and who may not have that construction of mind which renders facile the learning of Oriental and difficult languages, we may yet bring a most useful element into our Missionary operations, if we can send abroad men of God who shall go forth as physicians, as artisans, as instructors in arts and sciences, in co-operation with our Missionaries, dwelling amongst the people, and sanctifying to them the very wants of life which they will administer to them, and supply. Instances have occurred of this; and I have seen some instances in which humble-minded men have gone forth, trusting confidently that “the Lord will provide;” and I have known them—by the influence of their character, by the good which they were able to effect, by being the living epistles which they were, so that men could read what Christianity is—eminently to promote God’s glory and the Christian cause. The press is another instrument; and here I would endeavour to render a tribute of justice to a member of this church, the Rev. Mr. Garrett. A faithful preacher of the

Gospel he is; a man of high intelligence and of humble spirit; a man of cultivated intellect, a man, in every respect, such as should go forth to proclaim the apostolic religion which we desire to promote. If I were to refer to any particular work in which Mr. Garrett has been eminently blessed, I should say it has been his peculiar privilege, by means of the press at Bangalore, to spread abroad more sound information to show the people what true Christianity is, and what are the abominations and the follies of idolatry, than perhaps any Missionary now labouring in Southern India has, by the same means, had the opportunity of doing. (Cheers.) But then, whilst it is our duty to form Societies, and whilst it is our duty to send forth Missionaries, and to relieve them as much as possible from those temporal cares which must necessarily press upon every body, yet there have been instances of godly men going forth, as I said before, trusting that the Lord would provide for them. I would not discourage such efforts, nor would I, if I had the power, greatly encourage them, because no man can stand alone. God has so constituted us, that we require each other’s sympathy, each other’s assistance, each other’s support; and even those men who, in the singleness of their minds and the integrity of their hearts, with a simple eye to God’s glory, have thus gone forward, must at last come on their Christian brethren for support; they must have their hands strengthened; they are men with the same wants, the same requirements, as all others; and it may be a question whether their position is so useful in an isolated state as in connexion with a Society like this. If I am right, it shows how much it is the duty of Societies to enlarge their hearts and hands so as to embrace, as far as possible, the capabilities of all men, and bring in everything to aid this great work, so long as God gives us the great privilege of working by means, and honours us by making us the means of working. There are some remarkable instances in which I may perhaps without presumption venture to warn the church, that, if we neglect our duty, God can work without us,—He can cast us aside as He would a broken bow. He can now work as He did more than eighteen hundred years ago, when, at the foot of the cross, some weeping women and some faint disciples seemed to the eyes of men the whole sum and strength of Christianity. (Hear.) “God gave the word, and great was the company of

the Preachers." Look at China; look at that wonderful man, Tae-Ping-Wang. Consider well what he is doing; consider, so far as we have any information, what God has made, and what He may yet make, that man; what out of a day of small beginnings may come to pass. A man, providentially brought within Missionary influence, receives some instruction, departs with a few tracts, and in a few years we see him assuming a very remarkable name borrowed from the Scriptures of truth, that of "the Prince of peace;" and having, according to the last authentic account I heard of him, four hundred men in his camp, printing and distributing the word of God as fast as he can obtain it. And now, I hear that he has obtained it fully. Missionaries he has none, because hitherto no Missionary can reach him for the purpose of preaching the Gospel. But there are the captains of his army, and the officers of his hosts, enforcing the observance of the Sabbath. The rules of his camp are the Ten Commandments of our God; and the Sabbath-day is honoured in a manner which puts us in a Christian country to shame. And whether they know much, or whether they know little, officers and men follow Tae-Ping-Wang's example of obedience to those Commandments. This is a remarkable sign of the times. In connexion with this, I would mention another circumstance. A particular friend of mine, who was engaged in the Burmese war—a man of a Missionary spirit—who entered the army when a boy, full of that Gospel which had been instilled into him by his parents, who, amid the carelessness and sometimes the scorn of his companions, made a noble confession of the truth, and never turned aside to the right hand or to the left, and who is now a distinguished officer in a high confidential post in India,—made an excursion towards the Eastern frontier in the neighbourhood of the Assam country, and there he found a population of some 14,000 or 15,000 people of the Border tribes, who, sometime about the year 1827, I believe, had picked up a few tracts, and the slight knowledge to be derived from them of the truth. They were professing what they knew; and were anxiously waiting for a day when God, in His providence, should open up a way for teachers from the West to come and proclaim to them the full Gospel of Christ. (Hear.) I mention these two instances, in order that you may see how the Christian church should be stirred up to its duties, amidst the distractions around us,—

amidst the many claims that there are upon us,—amidst the growing infidelity of Europe. There is a paramount claim upon us, and a demand to press forward and to preach the Gospel to every creature under heaven. And, as an encouragement, God is opening out a wonderful way. Never, I believe, at any period of the world, or at any time since the apostolic days, did there seem such a disposition as there is now in men—and this very much occasioned by the shakings of their own systems—to receive the truth, and to find something on which their minds can rest, something with which their consciences may be satisfied,—some better foundation for time, some brighter hope for eternity,—as there is at this moment very generally throughout the world. (Cheers.) I can remember, when I first went to India, some thirty-five years ago, that the Missionary cause was little known; and where it was known, it was more despised than honoured. I remember the first time I ever heard of a Missionary, or knew that there was such a thing, was through a caricature, in a book of ribald rhyme, of a Missionary Preacher by the roadside, and some grotesque figures pointing at him. I asked what was a Missionary? and I really could get no information. The subject passed away from my mind for many years; and I remember afterwards asking a Clergyman, and he said, with some hesitation,—“Why, a Missionary—they are ordained you know; and we always patronise them.” (A laugh.) I mention this to show the feeling then. I am glad to observe that there are changes in society in India, and that God has raised up men who, at one time, would have been officially bound to oppose Christianity, but who now are amongst its most earnest advocates. (Hear.) Let me point to Major Edwardes, a young man, a hero in the field, and, I trust, a Christian everywhere, and now holding a high political situation. I remember being very much interested in a letter of his, in which he wrote, “Send me your Missionaries; my house shall be their home,—my purse their treasury.” (Cheers.) Numerous instances might be mentioned. It would be invidious to particularize names; but go where you will—and I can appeal to my friend Mr. Arthur and others—there the Missionary has a hearty welcome. (Cheers.) He is sure of hearts that will respond to his; that will sympathize with him in his sufferings and join him in his prayers for the outpouring of the Holy Spirit, so that

the glory of God may cover that land as the waters do the mighty deep. While we contemplate all the wonderful preparations God is making for our exertions if we will but avail ourselves of them; while we see the Brahmin, with his ancestral pride and selfishness—that most abominable, heart-debasing system of error which has pressed down an intelligent population for centuries; while we see the hitherto indomitable pride of the Mussulman giving way to the softening influences of the Gospel; while we see this, and the sanctifying, the humanizing, and the ennobling principles of Christianity spreading against opposition,—and a more bitter opposition there has been even than there is now,—let us remember that all this inculcates most strongly the duties of the Christian church within the limits of visible Christendom, and more especially within this particularly favoured land of England. If we act up to our privileges, we may be as a fountain sending abroad the streams of everlasting life to water every quarter of the globe. (Hear.) God has put this duty upon us, and woe be to us if we refuse it; woe be to us if we put it from us! The history of the world confirms what God has declared—that “by righteousness shall a nation be exalted.” If, therefore, we would be exalted; if we would keep the high place which God hath given us amongst the nations, we must cultivate righteousness here at home. The fountain must not be made to send forth sweet streams and bitter. We cannot consistently join in the cause which we this day appear to advocate, and also be the upholders of a Popery spreading from England over every country throughout the world; nor can we faithfully appeal to God, while we are doing so, to bless us in the preaching of His Gospel. How we are to maintain Christian consistency, you who are fathers in the church; you who are citizens of this free state; you who are Christian men under all your responsibilities—you must know well, and how the source is to be purified that the clear stream may run freely. (Cheers.) Every person who leaves your shores, whether he be in the army or in the navy; whether he be a merchant lawfully seeking his gain; the traveller going to and fro upon the earth; or whether he be the wild adventurer, going he knows not whither, and hardly knows why, except it be in some way or other to better his fortunes; goes forth with the name of Christ upon him, to honour or to dishonour it. (Hear.) He is either a

Missionary for good or for evil. And it is a melancholy fact for which I appeal to your Missionary publications, and to your daily papers, whether the introduction of so-called Christian Societies amongst barbarians and Pagans tends not to introduce vice and immorality. The corrective of this is Christianity in the hearts of individuals. For it is a very solemn thought that has often entered into my mind since I have returned from the East, that you may take some portions of your English community, and you may contrast them with portions of Heathen communities, and I will tell you, that the balance of morality will be against you. Why is this? It is not for want of the Gospel being preached. The truth is preached; but it goes above the heads of many, and reaches not their hearts, and you require a greater Missionary character at home. You require more godliness in the houses of your people. You require that every family should be, as it were, a Missionary centre, irradiating Christianity around. You require that thus the hearts and minds of the people should be influenced; and, as they go forth, whether it be in the service of their country, or whether it be in the lawful pursuits of commerce, that they should carry an exhibition of Christian principles, so that men shall recognise not only that they are English, but that they are the servants of the true and living God. This subject is so vast, that the very attempt to speak upon it overwhelms me. One soul saved outweighs the value of a world. O, my friends, you have now to consider the salvation of millions. You have to consider, not only their spiritual interests, but their temporal welfare; for if there is a truth palpable and patent in these days, it is that “godliness is profitable unto all things, having promise of the life that now is, as well as of that which is to come.” (Hear.) Christianity, therefore, has its strong claims upon the patriot; it has its strong claims upon the man of science; it has its strong claims upon the man of literature; it has its strong claims upon every human being,—man, woman, and child; for it can employ their talents and services in the great Missionary work of evangelizing and bringing in attendant blessings upon the earth. Christianity is the great mission of Him who was sent from heaven to proclaim salvation. He it was who directed you to declare that a Redeemer is found, and that there is pardon still in store for the very ends of the

earth. Ere I sit down, I think I may appeal to persons of all ages. I know that there has been a great deal of attention paid to training young men and sending them forth in their early manhood to a duty that requires the utmost experience of Christian age, and all the fullest powers of a well-matured judgment. That the heart of the young should be directed unto God, and that they who are thus brought early to a knowledge of His truth should be set to devote themselves to His service, should be taken up, and sent forth in this great work, is wise; and it is one of our great causes of adoring gratitude to God that, at this day, we continually see that even "out of the mouths of babes and sucklings He ordains praise." It is a remarkable and a pleasing incident in that admirable Missionary work, the *Life of Weitbrecht*, that Mr. Bromwich, who attended a Missionary Meeting when he was only nine years old, received an impression which led him to resolve to devote himself to that cause, in which, I believe, he is at this moment a faithful and highly honoured Missionary. O let the young not neglect those happy influences; those inspirations which will often whisper to them, "Here is your way; walk ye in it." Let the more aged not withhold themselves; and I would particularly entreat the fathers of the church, and the Committees, not to reject men of matured judgment, whose services may in any way be rendered practically useful. I believe Christian experience is one of the most valuable elements in the Missionary work; and often we can only arrive at that in the progress of years. Again, let us not exalt one part of Missionary duty over another. (Hear, hear.) Let not the Preacher in other languages say, "This is the only way." When we cast our eyes over the Missionary field, it is beautiful to observe a continuity and congruity in the whole; to see a Wesleyan preaching here; to see the Church of England with its labourers there; to see the Scotch Missions taking up the question of education;—to see them all in their different ways enlarging, expanding,—each holding on; each in love promoting truth and strengthening others' hands. And in reference to the *Memoir of Mr. Weitbrecht's Life*, I remember his notice of the principle of love amongst Missionaries, and the good effect of the absence of unholly jealousy from their common object of gathering souls, not merely for any particular branch, but certainly and essentially

into the church catholic, which shall appear before the Most High in heaven, the communion of the spirits of just men made perfect. He mentions the way in which he received a convert who had first been brought to a knowledge of the truth by a Scottish Free Church Missionary, was further instructed by a Baptist, and baptized by an Episcopalian. When there is dissension amongst Missionaries, it presents one of the greatest obstacles to the spread of Christian truth. (Hear, hear.) They are always surrounded by a quick-witted, intelligent, and observing population; and one of the objections frequently urged to Christians is—Why have you not unity amongst yourselves? Why do you not present to us Christianity under one head and under one aspect? The answer, of course, is easily given. Dissension among Missionaries affords aid to Popery; and it requires a strong hand to meet the inquiry of the Hindoo, and to show in India that which I do not think is sufficiently marked in this country, that Popery is not Christianity,—that it is anti-Christianity,—that it is an usurpation. Where it exists, you have often first to show its false pretensions; and if, after this difficulty is set aside, there is dissension amongst Christians, if those who are really serving the same Master, and influenced by the same spirit in their ministrations, show a want of love, cordiality, and brotherly affection, there is another great obstacle to the Missionary cause. It is a beautiful, and no less necessary, feature of the Missionary work in India, that Christians of the different denominations meet often, and monthly if they can, for prayer and conference; to seek for the promised wisdom which shall enable them to deal with the many difficult subjects that come before them all;—polygamy, caste, endurance of persecution, and many others. The good father Schwartz found the trial of this in his day, and did not fully recognize that caste, while it constituted the civil and social distinctions of Hindoo society, was also so inextricably interwoven with their false religion, that that could not sincerely be given up while it was allowed to remain: if in these things there is incongruity in practice, there must inevitably be weakness in effect. The caste question was transmitted to our own times, and has only of late years been got over, so that converted Hindoos now understand that the equality of all men in the sight of God is alone compatible with good order, and involves no

confusion of properly established social ranks and distinctions. When a man has been brought up in a religion which recognizes polygamy, and when he comes to the pure doctrine of Christ, and sees that God has appointed that man and woman should be one, how is the question to be dealt with? If individual Missionaries took it up on their own opinions, if they acted each on his own peculiar notion, they would find that they were introducing difficulties that would become insurmountable. And it is a blessed thing where they can meet together in Christian unity, and there prayerfully before God take counsel together, to see how all these difficulties are to be overcome, and a better system introduced upon Christian principles. I might adduce many instances; but the great principle is the inculcation upon every Missionary who goes abroad to manifest a spirit of love towards every other evangelical Missionary whom he may meet with,—to put aside all petty jealousies, all attempts at denominational supremacy,—to meet on the broad platform of a common Christianity,—and looking upon their common faith as a Joseph's coat of many pieces, wear it as a token of their Father's love, and fear lest any use it as an object of a brother's envy. (Cheers.)

The Rev. Dr. BEECHAM had very great pleasure in introducing to the Meeting, as the mover of the first Resolution, an officer in Her Majesty's service, who had long been closely identified with the cause of Christian philanthropy,—Captain Fishbourne, of the Royal Navy. (Cheers.) He had taken a distinguished part in the celebrated Niger Expedition, an Expedition which, notwithstanding the painful disasters that befel it, was, by the providence of God, made signally useful in awakening the native mind in Western and Central Africa, and giving it a powerful impulse in the right direction. Captain Fishbourne had latterly been more intimately connected with China, and it was to him that the Christian people of this country were especially indebted for the first satisfactory intelligence relative to the leaders of that remarkable movement which had been referred to by the Chairman. He would only add, that the Committee felt greatly obliged to Captain Fishbourne, whose time was now so assiduously devoted to the promotion of the objects of the Patriotic Fund, for coming such a distance as he had come that morning to attend the Meeting. (Hear, hear.)

CAPTAIN FISHBOURNE said,—The Resolution, Sir, that I have the honour to move is the following:—

"That this Meeting would record its deep sense of the goodness of God in permitting the Chinese Missionaries to prosecute their labours without interruption, notwithstanding the political disturbances surrounding them, and enabling the Society to send a re-inforcement equal to the number before upon the field."

The first proposition is, that this Meeting records its deep sense of the goodness of God. It needs no observations of mine to enforce this; because you must all be sensible that it is owing to the goodness of God that our Missions have prospered, notwithstanding the interruption by which Satan has endeavoured to prevent the work for which we are nationally and individually responsible. Amongst the first of these interruptions, I may allude to the traffic in opium. That traffic yields an annual profit to the Government of India of £3,000,000 sterling. It is from its demoralizing effect injurious to the Missionary work. The Missionary work is hostile to it; and, of course, those who are connected with it are endeavouring to prevent the operations of the Missionary. Perhaps, however, I had better proceed to the latter part of the Resolution; and that has reference to the political disturbances now going on in China. I have not the slightest hesitation in saying, that that movement is of God, notwithstanding the grave, and I might almost say, the growing, errors which are amongst them. (Cheers.) It is a remarkable fact, that this movement has been separated altogether from any distinct and palpable connexion with any Christian body, except in its very earliest stages; as if God would take the whole honour to himself, and would declare, "It is not of man, but of my Spirit, saith the Lord." It is quite true that one of the early Missionaries, I believe connected with the London Mission, did circulate tracts, including a tolerable compendium of Christian doctrine: and it is a singular circumstance, that the movement bears a strong resemblance to the facts therein set forth. Two days ago I met a Chinese interpreter, who was with me upon the occasion of our visit to Nankin, who has taken a deep interest in the whole movement, watched its progress, and read every work upon the subject. He had not given much attention, before his visit to Nankin, to the Missionary

work, and therefore he was a little taken by surprise; and not only by surprise, but, from not having studied theological literature, he was unable to comprehend the full bearings of the movement. He told me that he could distinctly trace some of the prevalent errors to the want of a full statement of the whole question of Christianity. There was another remarkable point about it, which would appear to show, that there was a special ordering of God in it. Tae-ping-Wang and his followers commenced their movement among the Miaotse, a people nearly allied in race to the Karens of Burmah. These people are dispersed over the high mountainous districts of Burmah, Siam, and the adjoining provinces. I fully believe that those people, amongst whom Tae-ping-Wang and his followers had such immediate success, are one and the same people as those in Burmah, where so great a work is going on. A brother officer of mine was associated with them a considerable time. He says they are a most estimable people. I may say further respecting them, that they have got all the main points of the Old-Testament revelation amongst them, and not simply these, (because a great deal might have been learned from the Koran), but they have also amongst them the promise of salvation through a Saviour, which must have come from the Bible or Christian teaching. The probability is, that this is a remnant of the Nestorian Christian teaching, in the sixth and seventh centuries. It is a remarkable fact, that these people are spread abroad in isolated positions, which are likely to become centres of great importance. They seem to be like wells in a barren desert, ordained, like pools of Bethesda waiting for the descent of the Spirit, to be made effectual to the healing of the nation. It is true that they have not the whole truth; but they have been separated altogether from idolatry. They have not yet received "the truth as it is in Jesus," in all its fulness, and all its power. With respect to the errors amongst them, I may mention that these are not at all to be wondered at, when you consider the almost utter impossibility of conveying religious impressions, theological knowledge, and doctrinal truths, from our language into a language that hitherto, being pictorial, had no such ideas whatever. (Hear.) When you take the word which is meant to designate God, and find it associated with nothing but idolatry, it is almost impossible not to import some of the old idolatrous ideas.

It is impossible to convey an adequate sense of the self-existent I AM, that Spirit from which all proceeds. The whole language is thoroughly demoralizing; and if it could be altogether swept away, so much the better. An attempt is being made, and made with great success, by several Missionaries, to introduce the Roman character, and thus to represent their language. I dare say you well know, as she ought to be known in all the churches, Miss Aldersey. (Hear.) She is a lady who has a school in China, and I visited it, and had some conversation with one of her converts, who spoke English most accurately. (Hear.) I was inquiring into the relative value of their language in the Roman character over the Chinese character; and she assured me that it was their universal experience, that, with the use of the Roman character, the Chinese, who had never before seen it, learnt more in six months than they could by any possibility learn in six years in their own character. There is a want of definiteness, a cumbrousness about it that renders it impracticable. As regards the female portion of the population, education is completely shut out from them, because they must absolutely devote to it six years of life; and this is utterly impossible for a population dependent upon their labour. Having their household duties to attend to, and to live by their labour, they cannot be educated through the instrumentality of their language written in the native characters. I have said the subject matter contained in the language is thoroughly debasing; and, although they have an extensive literature, yet it contains nothing worthy of being preserved. Now, take the word "man." There are only three hundred sounds in the language, and there are seventy thousand or eighty thousand characters. Every one of these characters is represented by a sound. *Jin* means "man;" but it means forty other things besides. The consequence is, that the Chinese themselves, in a common conversation, are obliged to have recourse to making characters with their fingers on the palms of their hands, in order to make the conversation intelligible to one another. I have heard it remarked by Englishmen, that the Chinese conversed with each other in broken English, because it was so difficult to understand their own dialects. I may say, with respect to the errors that are now current amongst the insurgents, and which are dwelt upon with so much

pleasure by some, that I do not admit the justness of the comparison which has been drawn between the new Chinese party and the Mohammedans, when it has been attempted to show that they are impostors. I would just wish to dwell upon the important broad distinction between them and all impostors. All impostors have either made a Bible for themselves, or they have shut it up in a dead language,—or not done any thing at all. Now they (the followers of Tse-ping-Wang) circulate the Scriptures broadcast. (Hear.) They take every opportunity of doing so; and they far excel us by their industry in this respect. They not only do that, but they insist on the right and true principle, which is this,—that the Government, having found the truth, are bound to propagate the truth, in opposition to the dogma which has been spread abroad amongst us, that the Government has nothing to do with it. (Hear, hear.) They not only do that, but they do not make any additions to it. They publish it as they get it, almost word for word, lest they might pervert some of its meaning. Now, you know, in many of the Psalms there is a peculiar difficulty in assigning the personality. They have no means of doing this in Chinese, because they have no pronouns; and hence you can quite understand that a Chinese might take to himself a Psalm, as being applied to himself personally, when it was applied to our Lord, and thus there would arise a cause of error. No doubt they were more conversant with the Old Testament at first than they were with the New. Now, we all know that God did condescend to a familiarity of intercourse with man in the early ages; but that he has not deemed it necessary since he spoke by his Prophets, and still more recently by his own Son. And you can quite understand that men, coming for the first time to receive the truth, and seeing what took in the Old-Testament Scriptures, would be likely to think that that period had not passed away. It is a remarkable thing that they seem to draw the strongest possible analogy between their own case, and that of the Jews; and they consider themselves almost as especially God's people as Israel was of old. And that is also a ground of error. But this only makes it the more incumbent upon us to use every effort to send them instruction. (Hear.) Unless a man had a tongue of fire, it would be impossible to enlarge, to the full extent, on the demands that are made upon us.

We cannot realize it when we talk of the number of the inhabitants of that country. Why, if you were to count one for every tick of the clock for twelve years, night and day, you would only then number the millions of China. When I consider the expression of the Prophet, called in to curse Israel,—“Who can count the dust of Jacob? or number the fourth part of Israel?”—for I believe that was prophetic of what the number of this spiritual Israel was to be,—I can form some idea of what there is to be done; and thus we see what an amount of work there is before us which is not done, because we do not ask sufficiently God's Spirit to enable us to do it. This movement is interesting to us from the fact, that it is drawing special attention to the teaching of foreigners; because they invariably say, “This movement has originated with foreigners; this is what is taught by Christian Missionaries;” and they go and learn what the Christian Missionaries are doing and saying. Therefore there will be immense room and immense opportunities for the work of the Christian Missionaries in China. Further, the character of the movement depends, so to speak, on the work that is done by the Christian Missionary. If you thoroughly indoctrinate the Chinese who will readily join your church, they will go up and join the movement; the leaders of the movement will receive them; and they may thus possibly learn that which they would not receive from Europeans, because there is still a feeling hostile to the European. Perhaps I use a strong expression when I say it is “hostile.” It is a fancied superiority in the Chinese over other nations. This it is very difficult to remove. Therefore, I say, they will receive impressions from their own people which I do not think they would receive from Europeans. At Amoy, when it was taken, four hundred of the insurgents were saved by our people, and were received into a hospital, and were very much benefited by the ministry of an eminent Scotch Missionary, Mr. Burns. His preaching produced a decided impression. They were, of course, grateful for having had their lives saved, and they were prepared to receive impressions: they did receive them; they were afterwards scattered abroad through the country; and I have since seen Mr. Burns, who told me that, having gone into the country, he had met some of these people, and that he had formed a church. A remarkable feature is this, that he went into the

country, and remained six months in the interior, (which, I believe, is wholly unparalleled,) in his European costume. Many Missionaries have gone there dressed as Chinese. He never did so. He always dressed as a Clergyman; and I believe it has not hitherto been known that any other Clergyman, dressed as an European, could go into the country and remain unnoted for the space of six months. While he was here, he received some most interesting letters from some of the converts: he read some of them to me; and they expressed their feelings in a most delightful Christian spirit, showing that they had not a mere head knowledge. I am perfectly satisfied, as far as any man can be satisfied who does not speak the language, that I have met Chinese whose religion was more than an outward conformity; that it was a reality; and I could perceive that they were under influences more than ordinary. I have not the slightest doubt that this movement will overthrow the present dynasty. Even that is a thing to be thankful for; for I believe that Missionary labour is utterly impossible so long as the present dynasty continues; so thoroughly hostile is it to any progress of the mind, or any knowledge whatever. And even should they arrest the progress of truth, which I do not think is possible, this will not continue; for we know that "God's word shall not return unto him void; but will accomplish that whereunto he sends it." Even the political result would be one of immense importance; because it brings with it such an enlargement of mind. There is another point; and that is, that our treaties have expired, and we shall be making new ones. (Hear, hear.) The old treaties took no heed of the Missionary, and did not refer to him; in fact, they quite ignored his existence. They did not suppose that the merchants required any thing like Christian teachers. Now, it behoves us to make an effort to see that there is introduced into any new treaties protection for the Missionary. (Cheers.) It does appear to me monstrous to suppose that the most estimable of men—the men who above all others might bring down blessings on a nation—should be the men who are excluded; as if, because they became Missionaries, they had ceased to be Englishmen, and had withheld from them the protection which is afforded to the most worthless Englishman. (Hear, hear.) We may derive a lesson from our neighbours, the French, in that respect; for wherever

their flag flies, they do especial honour to their Missionaries. In China, this is remarkably the case. They keep an Ambassador there, and they keep ships there, for no other purpose than to protect and forward their Missionaries. (Cheers.) I do not malign Sir John Bowring, in saying, what he avows himself, that he is a Unitarian; and I have had conversations with him upon the subject. He has often told me, that he has no sympathy with Protestant Missionaries; that he has no belief that they have done any thing in China; and that he has a most thorough belief that the Roman Catholic Missionaries have done a great deal. When I have asked him to point out what they had done, he has replied, that there was a great deal done that was not to be seen, (a laugh,) that he was a privileged person, that he had been admitted to a degree of intimacy to which all Englishmen were not admitted, that he was admitted to their confidence, that he had gone to their houses, and they had taken him into a back room and had shown him their altars. I said, I thought that very much like "a hole and corner" kind of religion; that it was not the characteristic of Christianity, which required that we should take up the language of the Apostle who said, "I am not ashamed of the Gospel of Christ." (Hear, hear.) Upon one occasion I was talking to Sir John Bowring on the subject of what the Roman Catholics had done in China; and eventually he referred to the argument of numbers, which you would hardly suppose a man in the nineteenth century would do, as if numbers constituted intellect, intelligence, or information. (Cheers.) We are taught by the Scriptures that the church is always to be the "few," and not the "many." I said to him, "Dr. Bowring, there are some subjects upon which one must say with Athanasius, *Athanasius contra mundum*." The doctor was angry at this quotation from the Trinitarian controversy; and this is the kind of man who has to make these treaties! I believe, while meaning to do all he can for this country, his feelings are altogether against Missionaries, and that he is influenced by others who have not the interest and honour of our country, or the interests of Christianity, at heart. (Cheers.) If we do not speak out unanimously, and in time, we shall be outdone. The Catholics say, they have got 300,000 converts in China. No doubt they would make a very great display. The lady of one of the Ambassadors,

who, until recently, had professed to be a Protestant, went to Shanghai, where the Roman Catholics had built a cathedral, and she took occasion to read her recantation in that cathedral. There were 10,000 or 20,000 people present. The disposition to interfere in aid of the Imperialists had ended in a collision, in which the French have been beaten back twice or three times. I am given to understand that the officers of the French

navy do not sympathize with this movement. Christianity, wherever it is inculcated, breaks every yoke; and it is the fact, that it is producing now in China a hatred of despotism. The Chinese despotism is the worst that ever existed, because it not only affects political liberty, but it goes further, it affects morality, it affects religion, and thus every body ought to be interested in getting rid of it altogether. (Cheers.)

ANNIVERSARY OF THE LONDON DISTRICT AUXILIARY MISSIONARY SOCIETY.

THE Annual Meeting of this Auxiliary Society was held at the City-road Chapel on the evening of Monday, May 14th, when, after the usual devotional exercises, which were conducted by the Rev. Robert Young, the Chair was taken by Edward Ball, Esq., M.P. for Cambridgeshire. The Report was read by the Rev. Thomas Llewellyn and Walter Griffith, Esq., and afterwards the Chairman addressed the Meeting at length in a speech, replete with pious feeling, and evidencing a truly catholic spirit. The first Resolution was proposed by the Rev. William Toase, one of the oldest surviving Missionaries, he having been employed to preach to the French prisoners in the prison-ships in the Medway, more than forty years since. Mr. Toase dwelt in a very pointed and interesting manner on the great importance of the work in France to which so large a portion of his public labours has been devoted. He was followed by the Rev. Benjamin Hellier, who traced the indications of Divine agency in the commencement of the Missionary work with much ingenuity, and having conclusively shown, by this and other arguments, that the work was God's, argued that it ought, for this reason, to be ours also. At this state of the proceedings, the Chairman, being under the necessity of returning to his parliamentary duties, resigned his seat to the Rev. Dr. Bunting, who took it with the hearty welcome of the congregation. The proceedings were then continued by addresses from the Rev. Robert N. Young, the Rev. James Gillings, the Rev. Messrs. Hoole, Geden, and Arthur. We regret that the length to which these reports have already extended, is so much in excess of our usual limits, as to preclude the insertion of the very able and interesting addresses delivered on this occasion, which were listened to with deep attention, and were well adapted to promote the great work of Christian Missions.

DEPARTURE.

THE Rev. Dr. Beecham sailed for Halifax, Nova-Scotia, on the 12th of May, in the Royal Mail steam-ship "America," from Liverpool.

THE amount of contributions and remittances announced on the Cover of the Notices this month is £6,955. 6s. 5d.

Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, from the 15th of April, to the 14th of May, 1855.

ANNIVERSARY COL- LECTIONS.			MACCLESFIELD DIS- TRICT.			CHANNEL ISLANDS DISTRICT.		
	£.	s. d.		£.	s. d.		£.	s. d.
Exeter-Hall ...	113	11 8	Burslem	40	0 0	Guernsey,		
Lambeth	43	16 7	Leek.....	85	0 0	French	40	0 0
City-road	56	2 3	Macclesfield...	22	0 0			
Islington	45	3 4						
Centenary-				147	0 0			
Hall	30	4 9						
Chelsea.....	19	3 0						
Southwark	16	17 2						
	324	18 9						
LONDON DISTRICT.			SECOND SOUTH WALES DISTRICT.			NORWICH AND LYNN DISTRICT.		
Lambeth	17	3 2	District, 1854.	50	0 0	District.....	11	1 11
Woolwich	10	0 0	Lampeter, do..	17	16 10			
Chelsea.....	2	0 0		67	16 10			
Southwark ...	7	1 5						
Ipswich	5	0 0						
Greenwich ...	4	14 1						
Albion-street .	2	13 0						
Brixton-Hill .	18	10 9						
	67	2 5						
LIVERPOOL DISTRICT.			LEEDS DISTRICT.			NEWCASTLE DISTRICT.		
Liverpool,			Third Leeds...	20	0 0	Sunderland ...	66	5 0
North	336	0 0	Male Juvenile.	23	8 7	Gateshead	78	4 3
Ditto, South...	345	0 6	Female Ditto .	23	8 8			
Ditto, Welsh .	30	0 0	Otley	42	15 0			
Preston.....	30	0 0		109	12 3			
Lancaster.....	18	0 0						
Wigan	40	0 0						
	799	0 6						
DEVONPORT DIS- TRICT.			HALIFAX AND BRAD- FORD DISTRICT.			CORNWALL DISTRICT.		
Plymouth.....	56	4 7	Halifax..	45	0 0	Penzance	141	2 4
Launceston ...	15	10 5	Todmorden ...	13	10 0	Truro	82	4 0
Devonport ...	37	8 0	Keighley	27	9 10	St. Just.....	69	0 0
	109	3 0	Bingley	18	8 8	St. Ives.....	55	0 0
				104	8 6	St. Agnes.....	48	8 8
						Camborne.....	40	15 0
						Redruth	31	10 0
						Tuckingmill .	20	4 4
						Marazion	10	0 0
							498	4 4
SHEFFIELD DISTRICT.			PORTSMOUTH DIS- TRICT.			EXETER DISTRICT.		
Rotherham.....	21	18 2	Salisbury	20	0 0	Exeter	4	11 6
			Newport	4	16 2			
				24	16 2			
BEDFORD AND NORTH- AMPTON DISTRICT.			NOTTINGHAM AND DERBY DISTRICT.			BIRMINGHAM AND SHREWSBURY DISTRICT.		
Bedford	10	0 0	Derby	70	0 0	Wednesbury .	37	0 9
Leighton Buz- zard	18	12 2	Burton	15	0 0	Birmingham .	63	0 0
	28	12 2	Belper	20	0 0			
			District.....	10	19 6			
			Nottingham,					
			North	30	0 0			
				145	19 6			
MANCHESTER AND BOLTON DISTRICT.			YORK DISTRICT.			HIBERNIAN AUXILIARY		
Bolton	260	0 0	York.....	250	0 0		535	0 0
			Pickering	20	0 0			
			Selby	85	0 0			
			Thirsk	58	0 0			
				413	0 0			
BATH DISTRICT.			LINCOLN DISTRICT.			CARLISLE DISTRICT.		
Midsomer Nor- ton.....	4	0 0	Spilshy	20	0 0	Penrith	20	0 0

Contributions to the Wesleyan Missionary Society, received by the General Treasurers, since our last announcement, up to the 14th of May, 1855, some of which are included in the Remittances acknowledged from the Districts.

<i>Moneys received at the Mission-House.</i>		£.	s.	d.
Thomas Farmer, Esq. (Annual)		100	0	0
Ditto, for China		100	0	0
Mrs. Farmer (Annual)		50	0	0
S. H., for the St. Vincent's and Demerara District		50	0	0
G. R. Chappell, Esq., for China		50	0	0
A Lover of Methodism, by Mr. W. Hill, Bedford.....		50	0	0
John S. Budgett, Esq., for China		50	0	0
Pelham Stone, Esq. (Donation).....		50	0	0
James Jameson, Esq., Dublin		50	0	0
24 ÷ 2 + 13, for India		25	0	0
Ditto, for China		25	0	0
A Friend to Missions, a Thank Offering.....		20	0	0
John Chubb, Esq., in Memory of his Father		20	0	0
Henry G. Walker, Esq. by the Rev. John Scott.....		15	15	0
Mr. and Mrs. James Nash, for China		10	10	0
Rev. Elijah Hoole and Family		40	10	0
Abraham Denny, Esq., Waterford, Ireland, towards a Day-School in India, on hearing the Statements of the Rev. John Gostick		10	0	0
Donation of the late Margaretta Philip, of Finland, by the Rev. T. Vasey		10	0	0
Rev. Thomas Collins, Sowerby-Bridge		10	0	0
Mr. Joseph Morgan, Cheetham-Hill, Manchester, for China		10	0	0
Jacob Owen, Esq., Dublin		5	5	0
A Gloucestershire Maiden's Deposit in the Bank of the Lord		5	0	0
Mr. F. Calder, for the Gold-Coast		5	0	0
Mrs. Peter Brames Hall, for China (Annual).....		5	0	0
A Lady, on reading the Speech of the Rev. J. S. Jones, at the Breakfast Meeting for the China Mission, by Mrs. Ward, Hitchin		5	0	0
Robert Gillespie, Esq., for the French Mission, by the Rev. W. Arthur		5	0	0
RESTITUTION.—Donation to the China Mission, by a Well-Wisher, out of Money restored by a penitent Offender		5	0	0
Rev. James C. Hindson.....		3	3	0
A Friend in the Fifth Manchester Circuit, a Promise		3	0	0
Rev. Dr. Beecham		2	2	0
Thomas Finlay, Esq., Hinde-Street.....		2	2	0
Mr. Batchelor, Hornsey-Road		2	2	0
Mr. and Mrs. Kemsley, Woodford		2	2	0
W. Hewby, Esq., for China		2	0	0
Messrs. Ainger, for China.....		1	1	0
In Memory of the late Dr. Newton, by the Rev. W. Arthur		1	0	0
W. W. Tyler, Esq., for China.....		1	0	0
Rev. Dr. Steinkopf.....		1	0	0
Mr. R. Hunter, jun., Sligo, for China		1	0	0

LEGACIES.

Mr. Christopher Dove, Leeds, by Messrs. J. N. Brigg and G. Reinhardt, Executors.....	100	0	0
Mr. John Cramp, late of Lamberhurst, Sussex, by his Executors, Messrs. Playfoot and Ballard, £100, less duty	90	0	0
Proceeds of Miss Vance's Legacy, per Rev. C. S. Stamford, Dublin ...	46	6	8
Miss Isabella Patrickson, of Houghton, near Carlisle, £25, less duty...	22	6	0

DONATIONS ON ANNUITY

A Wesleyan Minister, and old Friend to Missions	1000	0	0
Thomas Walker, Esq., Cheltenham	1000	0	0

The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.]

[SOCIETY ORGANIZED, 1816.

AUGUST, 1855.

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THIRD SERIES. VOL. II.

THIRTY-NINTH FROM THE COMMENCEMENT.

LONDON:

THE WESLEYAN MISSION-HOUSE,

BISHOPSGATE-STREET-WITHIN;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE
SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES,

Price One Penny.

*** The cordial Thanks of the Committee are offered for various acceptable Presents to the Society; namely,—

To the British and Foreign Bible Society, for 1 Dozen Bibles and 2 Dozen Testaments.

To Mrs. Crew, Grampound, St. Austell, for a Parcel of Sundries.

To a Friend, for Ditto, care of the Rev. J. Ayliff, South Africa.

To a Friend, for Ditto, care of the Rev. W. H. Haime, Jamaica.

To the British and Foreign School Society, for a Box of School Materials, care of the Rev. C. Knight, Gambia.

To Ditto, for Ditto, care of the Rev. E. A. Gardner, Lagos, Western Africa.

To Miss Nathan and Friends, Helston, Cornwall, for a Box of Dresses, Books, &c., care of the Rev. J. Edney, Sierra-Leone.

To Ellen and Elizabeth, for 12 Loose Dresse, 30 Work-Bags, 30 Needle-Books, 30 Reels of Cotton, 30 Thimbles, 13 Book-Keepers, care of the Rev. W. H. Haime, Jamaica.

To a Friend at Portadown, for a Parcel of Wearing Apparel, for Feejee.

To the undermentioned Friends at Cheltenham, for Ditto, care of the Rev. J. Malvern :—Miss Hollister, Bayshill Villa, 20 Dresses. Mrs. John Harris, 8 Leamington-Place, 20 Ditto. Mrs. Walker, 19, Promenade, 12 Ditto. Mrs. Scarf, Grosvenor-Place, 12 Ditto. Mrs. George Robertson, 6 Ditto. Mrs. Moore, 48, Clarence-Square, 10 Ditto. Misses Malvern, 14 Ditto. Mrs. Vere, St. George's Parade, 6 Ditto. Mrs. John Lee, Rulland-House, 6 Ditto. Miss Hollister and Friends, for Materials, &c., for 48 Ditto. Miss Fox and Friends, Ditto, for 27 Ditto. Mrs. Clee and Friends, Ditto, for 9 Ditto. Mrs. Moody Bell, for 1 Ditto. Mrs. Pool, Winchcomb-Street, for 16½ Yards of Print. For Mrs. Malvern.—Miss Hollister, 1 Dress, and 4 Children's Frocks. Mrs. Vere, 1 Morning Dress. Mrs. Lawrence, 3 Ditto, 10 Children's Ditto, and 14 Straw and 1 Fancy Hat. A Friend, 1 Scarf. Mrs. Clee, a White Frock. Mrs. Kinsman, 3 Ditto. Miss Hancock, Charlton Kings, for a Quantity of Sundries. A Friend, a Shirt for the King of the Island. Value about £35.

To Friends of Wavertree, by Mr. J. Cannington, care of the Rev. W. Wilson, Feejee, for 12 Pinajores, 12 Frocks, 14 Baby Shirts, 6 Men's Ditto, 3 Pieces of Print, 9½ Yards of Calico, 1 Gross of Cotton, 1 Gross of Tape, 1 Gross of Hooks and Eyes, 1 Gross of Linen Buttons, 1 Gross of Horn Buttons, 1 Gross of Bodkins, 1 Gross of Needles, 1 Gross of Thimbles, 1 Gross of Pincases, 24 Pairs of Scissors, 29 Clasp Knives, 6 Bonnets, 3 Bags, 6 Pincushions, 18 Pocket Handkerchiefs, 2 Pairs of Trousers, 2 Jackets, 1 Pair of Boots, 1 Pound of Tea, 1 Child's Frock, &c., &c.

To a Friend, by Mrs. Stephenson, Brighton, for a Parcel of Clothing.

To Friends at Toronto, by the Rev. E. Wood, care of the Rev. R. Brooking-Hudson's-Bay, for 4 Pieces and 6 Yards of Factory Cotton, 4 Pieces and 35 Yards of Print, 33 Yards of Plaid, 14 Yards of printed Colourg, 3½ Yards of Wool Mixture, 28 Yards of Delaine, 3½ Yards of Linen, 3 Yards of Calico, 42 Dozen of Buttons, 2 Pocket Handkerchiefs, 3 Dozen of Thimbles, 9 Dozen and 6 Spools of Cotton, 6 Papers of Needles, 1 Pound of Thread, 4 Gross of Hooks and Eyes, 6 Pieces of Tape, 10 Pounds of Yarn, 1 Dozen Pairs of Scissors, 1 Dozen Bodkins, 1 Gross of Blacklead Pencils, 2 Gross of Slate Pencils, 1 Gross of Steel Pens, 1 Gross of Knitting Needles, 2 Reams of Paper, 4 Yards of Wool Plaid, 1½ Dozen Slates.

To R. Yates, Esq., for a Communion Flagon and 2 Cups.

A Parcel of Sundries, with Newspapers, Books, &c., &c., for Mrs. Brooking.

WESLEYAN MISSIONARY NOTICES, &c.

AUGUST, 1855.

SOUTH AUSTRALIA.

Extract of a Letter from the Rev. Thomas Williams, dated Gawler Place, Adelaide, February 20th, 1855.

PRESSURE of business will not allow of my writing so fully as I would be glad to do. The enclosed extract, from the "Adelaide Observer" for February 17th, 1855, will interest you, and if you will insert it in the monthly "Notices," you will interest and cheer thousands of Wesleyans in England who have friends in this colony. You may alter the figures £445 to £457, and add, that a scheme for letting out the debt is proposed by A. Atkinson, Esq., and is receiving the favourable regard of many of our people.

WESLEYAN CHAPEL, PIRIE-STREET.

On Sunday the exceedingly handsome and capacious galleries were occupied for the first time after their completion, and the chapel was filled to overflowing by the largest congregations ever assembled for public worship in South Australia. The sermon in the morning was by the resident Minister, the Rev. Mr. Williams; that in the afternoon by the Rev. Mr. Gardner, of the Chalmers Free Church of Scotland; and in the evening the congregation was addressed by the Rev. Mr. Dare, Wesleyan Minister. The discourses were appropriate and powerful; and the success of the appeals to Christian liberality may be inferred from the following report of the collections:—Morning, £49. 14s. 9½d.; afternoon, £17. 0s. 2d.; evening, £29. 11s. 7d.

The interior fittings of this admired edifice will not be completed until after the arrival of a fine-toned and powerful new organ, almost daily expected; but when that aid to the vocal choir shall have been erected, the appearance of the whole will bear testimony to the zeal and potency of those united efforts which have accomplished the very spirited and truly praiseworthy designs of the founders. The services in connexion with the re-opening, were brought to a close on Tuesday evening by a public Meeting in the chapel, presided over by His Honour Judge Bootby, and addressed by the Revs. Messrs. Hotham, Cheet-

ham, Stonehouse, Gardner, Williams, and Dare; and Messrs. Hack, Owen, Forster, Peacock, M.L.C., and Reynolds, M.L.C. A tea-meeting had been held previously in the school-room at the rear of the chapel, at which a large concourse of persons of nearly all Christian denominations partook. The proceeds of the various services amounted to the handsome sum of £445, 15s. 6d. The chapel has recently been closed for the erection of galleries; which have been finished in beautiful keeping with other parts of the sacred edifice by Mr. Farr, the contractor, and Mr. Abbott, the architect, and which will furnish accommodation for seven hundred additional hearers. The chapel will now seat nearly two thousand persons. In the course of the Meeting, which was most numerous attended, a financial report was read, from which we gathered that, since the opening of the chapel in October, 1851, above £6,000 of debt had been paid off by the Society; the debt remaining before the re-opening services being about £3,000, occasioned chiefly by the recent improvements. It was also stated during the evening, that the Wesleyans in South Australia, numbering at present one thousand eight hundred church members, had raised since 1838, when the first Minister landed on these shores, by voluntary contributions, for the support of Ministers and the building of churches, the sum of £43,000. The Meeting was occasionally enlivened by the performance of selections of sacred music by the choir, which was ably conducted by Mr. Allen. The services altogether were of the most gratifying character.

I may just add, that whilst the Pirie-street galleries were being built, our friends in Adelaide built, in a distant part of the city, a substantial school-room, at a cost of (including land) £800. A few weeks ago I opened a pretty stone chapel at Goodwood. For this building we are indebted, chiefly, to the activity

and liberality of Mr. S. Overton, an ex-Lincolnshire farmer. I have been invited to Peinics, to open a beautiful marble chapel; Captain Rodda has taken the lead in this noble step. A substantial and well-finished stone chapel is nearly ready for opening at Magill, four miles from this city.

Early to-morrow morning I leave home, on horse-back, for Willunga, to assist in laying the foundation-stone of a new chapel in that rural country. It is stated that the chapel is to seat five

hundred persons. Not long ago I was out in the same Circuit, opening a good and spacious stone chapel. Mr. Harcourt, the Superintendent, is most indefatigable.

Commodious and elegant chapels of stone and brick are nearly ready for opening on the North-road and at Walkerville, in the North Adelaide Circuit. For these evidences of success and progress, we do desire to be truly thankful; whilst, as Ministers, we regard them as incentives to increased activity.

WESTERN AFRICA.

GOLD-COAST.

THE following extract from one of Mr. Freeman's late communications places in a clear and strong light the absurd superstition which still holds millions of Africans in its thrall, and thus supplies an additional motive to prayer and effort on their behalf. It also illustrates the beneficial operation of British rule among the barbarian tribes over whom it has been providentially established.

Extract of a Letter from the Rev. Thomas B. Freeman, dated Cape-Coast, January, 1855.

THE year has been one full of trial to the faith of the members; but they have been graciously protected and sustained.

They have suffered much persecution from the Pagan Chief, and Headman, and people of the village, arising out of an attempt, on the part of the Pagans, to deprive them of the common right of liberty of conscience, by hindering them from fishing—they being fishermen by trade—on Tuesdays, which day of the week is the Fetish-day among the fishermen of this part of the Coast, when no fishing is done by them.

Under these circumstances, the Christians had the fish-market on Tuesdays to themselves, and the Pagans even bought fish from the Christians on that day, until, from some cause, and I presume it was partly from cupidity, and partly from superstition, they all at once decided on stopping the Christians from fishing on Tuesdays.

To effect this, the Chief sent his crier round the village to proclaim some Fetishobservances, which were to extend over several days, during which time none of the people were to leave the village on pain of a forfeit of five strings of cowie-shells (fivepence currency). The days embraced by this proclamation were, I think, three, Sunday, Monday, and Tuesday; of this, however, I am

not quite certain, but a certain Tuesday was, I know, involved in the proclamation.

The Pagans knew very well that the Christians would pay no attention to this proclamation, as the thing had been often done before, and the Christians' non-observance thereof had given no apparent offence to the Chief: this time, however, they had an object, and therefore they opposed the fishing of the Christians on the Tuesday in question. The Christians answered, that they had the authority of His Excellency the Governor for fishing on Tuesdays; and they would not, therefore, obey the Pagan proclamation, knowing, as they did, that the object was not that of stopping them once, but on all other Tuesdays also. The Christians, therefore, prepared to fish on the Tuesday morning; and as they were about to put off their canoes through the surf, the Pagans in a large body, instead of carrying out the proclamation by imposing the fine appointed, violently beat them, and took away their nets from them. One of the Christians being very fearfully beaten, the others, upwards of twenty men, immediately put him in a palanquin-basket, and thus brought their wounded brother on their heads to Cape-Coast.

On the following morning, (Wednes-

day,) about one o'clock, I was aroused from sleep by their arrival at the Mission-house, bringing with them the wounded man. Others among them, indeed, were bruised, but not seriously. The one, however, was quite blind from severe blows in the face, and in considerable pain from severe beatings in other parts of his person. Early in the day, we put the wounded man under medical treatment, and the offenders were summoned to appear at the Castle, and answer for their violent proceedings.

The question of fishing on Tuesdays being a state-matter, the affair could not be finally settled in the absence of His Excellency Governor Hill, who was at the time at Akrah, engaged in putting down the late rebellion there. The Pagans, however, were punished by a fine of £12 currency, for the assault on

the Christians; and finally, after considerable obstinacy on the part of the Pagans, the Government asserted its authority by fining the Pagan Chief £40 currency, and binding him over to keep the peace with the Christians for two years by a deposit of £100 currency in the castle, the Christians being happily re-instated in the enjoyment of liberty of conscience. Previous to the commencement of this persecution, the Society had nearly covered in the roof of the new chapel at Akrah; but this untoward event caused a delay of many weeks in the progress of that work. Now, however, (January, 1855,) they are resuming their labours; and the chapel will, we hope, be soon ready for opening. It will accommodate about one hundred and twenty-five persons, besides the scholars.

WEST INDIES.

ANTIGUA DISTRICT.

Extract of a Letter from the Rev. James Cox, dated Sandy-Point, St. Kitt's, May 11th, 1855.

LIBERAL CONTRIBUTIONS AT ST. KITT'S.

I HAVE recently given you some details of that spiritual prosperity with which the Lord of the harvest hath honoured us in this large Circuit. I hope it will be cheering to the Committee and to the public. And I have now the pleasure to write you of our successful efforts to promote the increased efficiency of our Auxiliary Missionary Society.

Sermons were preached in its behalf throughout our Circuit, April 22d, and the collections generally far exceeded those of the past year. We had urged to vigorous exertion our Missionary Collectors, and in most places our staff of juveniles also with their cards. The results are most cheering. The subscriptions in town are about doubled, including an annual subscription from His Excellency H. E. Robinson, Esq., Lieutenant-Governor. At Old-Road, there is an increase of a few pounds; and it would have been larger, had not unfavourable weather thinned our Meeting. At Dieppe-Bay, the amount was considerably larger than last year, and the juveniles brought in the sum of £3 and upwards. At Sandy-Point, the amount realized excited our astonishment and gratitude to a very high de-

gree. The sum was £53. 14s. 6d., being three times as large as the previous year, and twice the sum that had ever been raised in any former year. Some of the contributions were of such a description as to produce emotions of wondering gratitude. Some months ago, one of our Leaders, a hard-working agricultural labourer, who cultivates his own small plot of ground, brought £3. 10s. 10d., and desired me to present it for him to the Missionary Society, as a token of his gratitude for the blessings that Wesleyan Missions had brought to St. Kitt's. I got his permission to announce the name of the donor, and he gave us, in addition, a most appropriate and eloquent address. His name is Wiltshire Woodley; and it will be recognised by many of my respected predecessors who are now in England. Many a lordly contribution of £100 or £500 fades into insignificance before such a donation, if we remember the *relative condition* of the parties. Then another respected Leader, who has for a long time given us a guinea, said he must raise his subscription to £1. 17s. 6d. His name is William Payne, a black man, like the other, and a carpenter, with a large family. We listened to his pithy address also with much gladness. These are some of nature's nobility; and Divine grace has still more refined and elevated them. We

had admirable addresses also from our beloved brethren and Local Preachers, M'Laren, Gordon, Phillips, and others; some of them approved Teachers in our schools, and all of them our useful fellow-labourers. The Missionary boxes brought us £20. 7s. The juveniles paid in the almost incredible sum of £6. 8s. 1d., and our public collection was £5. 5s.; and all this among a population altogether agricultural, and labouring in the field for daily bread. Another Meeting, at Palmetto-Point, has been since held;

and the result is double the amount of last year's proceeds. I have no doubt that this will be our triumphant song concerning our remaining Stations, where Meetings will soon be convened. Regard them as a proof of the increased attachment of our beloved people to the Wesleyan Missionary Society, to whose labours we all feel so deeply indebted; and as the happy result, too, of that visitation of the Spirit of which I have already written you.

BAHAMA DISTRICT.

Extract of a Letter from the Rev. Hilton Cheesbrough, dated Nassau, New-Providence, March, 1855.

THE proceedings of our late District-Meeting begun, continued, and ended in perfect harmony and peace. The brethren enjoyed each other's society; and but for the sacred and imperious claims of their several Circuits, would have separated with regret. The services connected with the sittings of the District-Meeting were well attended; and were evidently seasons of refreshing to both Preachers and people. The Missionary Meetings were unusually crowded. Our town-chapel was too small to accommodate the congregation which assembled. Besides numbers which left on finding they could not obtain seats, more than one hundred persons stood outside, quietly availing themselves of the open doors and windows from first to last. Timothy Darling, Esq., presided, with even more than his usual ability. He delivered some plain, pointed, and spirit-stirring addresses. His last, to children and young persons, was exquisitely tender and impressive. The brethren all spoke well, and the character and claims of the Mission cause were clearly stated and vigorously sustained. Dr. Macline, the worthy Minister of St. Andrew's, had preached us an excellent sermon in town on the Sunday, and further evinced his sympathy with our cause by attending the Missionary Meeting. At the East we were well and faithfully served in the Chair, by our long-tryed and excellent friend, W. J. Weech, Esq. His Honour, the Chief Justice, and the Honourable H. N. Chipman, also afforded us valuable platform assistance at this Meeting. The pecuniary results are most gratifying. There has been this year a large increase of Mission money in every Circuit. The aggregate for the

District is £364. 10s., a sum which exceeds, by far, the largest amount ever raised for Missions in a single year by this Auxiliary. The amount raised in New-Providence alone in 1854, is £188, which is more by £16 than was contributed in 1853, although the receipts for that year were considerably in advance of those of the year preceding. I had feared lest the extra exertions of our Societies in 1854, in largely increasing every item of the regular Circuit income, and their great and praiseworthy liberality at the bazaar, which was held only a week or two before the subscriptions for the Missions were solicited, might produce a slight impression on our Mission funds in this Circuit. But my apprehensions on this head were groundless. Several persons, members of other churches, and some of them in high official position, met the Collectors with double subscriptions, accompanied with very gratifying remarks as to their views of the utility and value of the Wesleyan Mission in this colony. The bazaar came off towards the close of December. It was open for three days in the public buildings, which had been kindly lent us for the purpose by permission of His Excellency the Governor, who also favoured us with the sanction of his presence and patronage on the occasion. The rooms were crowded with persons of all denominations; but the greatest order and good feeling prevailed throughout. Every thing was sold. Preparations had been going on for eight months previously, under the direction of an active, intelligent, hard-working, and liberal Committee of ladies and gentlemen. The result was, a collection of articles imported from England and

America, together with specimens of native taste, ingenuity, and industry, more extensive and varied than had ever been witnessed here before. The pecuniary proceeds exceeded our most sanguine expectations. The noble sum of £417 sterling was obtained, from which the deductions for expenses will be comparatively trifling. We have thus secured an object of great importance to our work here. A commodious stone-built house has been purchased in Nassau, in a central situation, which we are now putting into a state of thorough repair, and which, when finished, will be worth £600 sterling, and will be conveyed to Trustees for the use of the Mission, entirely free from debt. Besides this, furniture has been lately provided for the new Mission-house, and also for the residence of the second Preacher, by special contributions of our friends, with some assistance from the Circuit-funds, which has cost nearly £115 sterling. In fact, during 1854, the members of our Societies and congregations in New-Providence alone have contributed for religious purposes, connected with our own church, and with some help from the public at the bazaar, not less than £1,100 sterling. This could only be accomplished by an enlarged liberality generally, and by no slight sacrifices in some particular cases; and that it could be done at all in times like these, which are by no means prosperous, evinces the strong attachment of our friends to our institutions, and shows that their views are just and

scriptural as to their pecuniary obligations to God and his church. Where all were so zealous and liberal, it would seem invidious to mention any one in particular; and yet I cannot forbear recording my gratitude to Thomas K. Moore, Esq., for his valuable services as Chairman of the Bazaar Committee. His zeal and exertions were indefatigable, and contributed not a little to the completeness of our success.

We are now engaged in finishing the chapel at Green-Turtle Cay, in the Abaco Circuit. This is a large stone building, which was commenced several years ago, but, for want of funds, was never finished. The walls and roof were complete, and externally it appeared a strong and handsome structure, but within it was very unsightly, *sans* ceiling, *sans* plastering, *sans* galleries, and almost *sans* every thing, with doors and windows rapidly hastening to decay. But long strides have been taken lately towards its restoration and completion. The Abaco friends have become zealous and liberal, and their contributions have been supplemented recently by a legislative grant of £100. This sum was voted with the best possible feeling, and at a time, too, when, for the want of means, nearly every other petition for money was *chasséd*. Under the entire supervision of Mr. Cannell, the building will now be put into excellent condition, and be made available, to some extent, towards the support of the resident Missionary.

NORTH AMERICA.

NEW-BRUNSWICK.

Extract of a Letter from the Rev. Richard Knight, dated Curlton, St. John's, March 10th, 1855.

By the mail which leaves this, *via* Halifax, I embrace the opportunity of writing for the purpose of advising you as to matters concerning the present state of this District. Since I last wrote you, death has been permitted to enter one of our Mission families. The beloved wife of Mr. Allen, the Superintendent of the Woodstock Circuit, departed this life a few weeks since, leaving our esteemed brother with a family of four small children. Mrs. Allen left this world not only peacefully, but triumphantly; and her bereaved husband, sustained by the grace of God, yields to the painful stroke with sanctified submission. The rest of our dear bre-

thren, together with their families, are well, with the exception of Mr. Desbri-say, whose house is still the scene of severe affliction, in the persons of his wife and youngest son.

As to the spiritual state of this District, I have the happiness to be able to report favourably. In my own Circuit, the Society is in a very encouraging state. We are not only blessed with peace and unity, but with daily accessions to our number. The congregations were never before so large, and all our means of grace are seasons of edification and comfort. At the sacrament on Sabbath last, the Lord did indeed manifest himself to us while we were

"breaking the bread." In the St. John, South, Circuit, there is good being done. Several souls have been lately blessed with the grace of pardon, and the attendance on the means is overflowing. In Portland, the adjacent Circuit, seventeen souls have been able to believe unto justification, within the last fortnight, and in all these Circuits there is the appearance of greater good. I received a letter yesterday, from the young Preacher in the Woodstock Circuit, from which I give the following extract. The letter is dated March 6th, Victoria Corner. He says, "I am happy to inform you, that the pleasure of the Lord is prospering in our hands, in this part of the Circuit. We have been holding some special services, which God owns most graciously. Last evening two souls obtained peace. In the afternoon we had a number presenting themselves for special prayer. I have been in meeting four hours to-day already, and have to preach this evening at seven, and conduct the prayer-meeting afterward. Last night we had a large assembly, and could not dismiss the people until nearly ten o'clock. There is every appearance of an extensive work. In the village of Woodstock we are doing well. The classes are increasing in number, and in spirituality of mind. The active members of the Society seem to enter fully into the work."

In the Richibucto Circuit, the Lord is greatly blessing the labours of our young brother. From the latest accounts some twenty souls had been made the subjects of God's converting grace.

On the Granville section of the Bridge-Town Circuit, the labours of Mr. Pickles have been greatly blessed. This place derives additional interest from the consideration of its being the spot where our beloved Methodism, in that Circuit, was first planted, and has been the birth-place, spiritually, of many a soul. But for some years there has been a barrenness, such as to cause depression of mind both of the Preacher and the Society. Many a fervent prayer has gone up to the Head of the church, to "revive them again," that the people "might rejoice." And now the Lord has heard their prayers, and is blessing them with the "latter," as well as with the "former, rain." Not less than forty souls have been gathered in, which, for a place so thinly populated, is a result of more than ordinary visitation.

Our Missionary Meetings have been well attended, and the proceeds, I believe, in advance of the last year without exception. I have attended fourteen myself: in every instance the advance has been respectable.

The state of things here, commercially, looks rather discouraging. Several shocks of an earthquake have been felt here within the last few weeks. In one part of the province eight in succession. In that place the bricks were thrown from the tops of the chimneys, the plastering thrown down, and some of the wells drained dry. In the summer we had the cholera, which took away its hundreds. Thus the Lord speaketh once, yea, twice. May the people hear the rod, and Him that appointeth it!

NEWFOUNDLAND.

Extract of a Letter from the Rev. Thomas Smith, dated Bonavista, January 25th, 1855.

BEING aware of the lively interest entertained by the friends and supporters of the Wesleyan Missionary Society in its operations and their results, and that Missionary intelligence, especially such as is of a cheering nature, is always acceptable to them, I beg to transmit for publication the following account of a powerful and extensive revival of religion in the Bonavista Circuit.

ANTICIPATIONS.

From the commencement of the present Methodist year, encouraging tokens of good presented themselves. The attendance on our public services

was large; the attention of the congregations was marked, while the word was preached with plainness and affection; and it now appears that many of our people were led to entertain pleasing anticipations of approaching spiritual prosperity. These anticipations doubtless had an important bearing on the revival, by stimulating to hopeful and earnest prayer and effort.

PREPARATORY MEASURES.

The Quarterly Fasts were regularly observed, their important bearing on the work of God pointed out, and earnest endeavours were made to induce our

church members to enter into their design. Special attention was paid to the re-organization of our Sabbath-school, which, I am happy to say, has attained unto unwonted prosperity. It was visited and addressed by the Missionary as often as his other numerous duties would allow; and the Teachers and other officers were regularly met once a month, and earnestly and affectionately exhorted and prayed with. Week-night preaching was recommenced. As many of our young people as could be prevailed on, were joined in Bible-classes, the exercises of which were frequently found to be very interesting and profitable. At the earliest convenient period in the fall of the year, week-night prayer-meetings were commenced. They were from the first numerously attended, and it soon became quite evident that our church members were powerfully inclined to plead and wrestle with God for the salvation of souls, and, as an indispensable requisite thereto, the outpouring of the Holy Spirit. And our own mouth was opened, and our heart was enlarged towards sinners.

PROVIDENTIAL INCENTIVES.

During the latter part of the summer that fearful scourge, the Asiatic cholera, begun to prevail in the metropolis, St. John's; and, as a general fear was entertained that it would spread in the outports, it occasioned great searchings of heart and increased seriousness among the people. These appropriate and important results of the Divine judgment were largely augmented on September 29th ultimo, by the sudden death of a man in the harbour, with every symptom of cholera. From this date the means of grace and the offers of salvation became, more than ever, highly appreciated.

FACTS AND INCIDENTS.—EXTRACTS FROM JOURNAL.

November 13th.—I held a prayer-meeting, at which many were powerfully affected, and manifested great concern for their souls. The meeting was continued till near ten o'clock, and was then with difficulty brought to a close.

14th.—I met the female Bible-class; and afterwards held a penitent-meeting, when the whole class seemed deeply anxious about their souls.

16th.—I preached from Mark x. 46—52, and afterwards held a prayer-meeting, when the communion-place was surrounded by mourning penitents.

One person (the first) was blessed with the joy of salvation.

19th.—I preached in the morning from Psalm cxviii. 25; visited the Sunday-school in the afternoon; preached again at night to the largest congregation I have seen here from Deut. xxxii. 29, and afterwards held a prayer-meeting. The attention to the word was marked and serious; and many sought the Lord at the prayer-meeting sorrowing.

20th.—I held a prayer-meeting; the room and adjoining porch were literally packed, and the feeling earnest and good.

22d.—I preached from Psalm cxxx., and held a prayer-meeting, when the number of penitents at the communion-rail was increased.

23d.—I collected some of the penitents together, with some of our church-members in the forenoon, and held a prayer-meeting, which was found to be encouraging, and a gracious prelude to greater good to come during the day; met a class in the evening, at which several were present for the first time, and seemed to be under a pleasing penitential feeling; afterwards attended a special meeting of the Poor Relief Committee; from whence I was summoned to marry a couple, and while performing the ceremony was sent for to go to a meeting which had been got up by some of the penitents at the residence of one of our Leaders (Mr. James Brown). On entering the room such a scene presented itself as I had never before witnessed. About sixteen persons had obtained a sense of the Divine favour, and were giving a lively expression to their joyous feelings in a variety of ways. Some were telling what God had done for their souls, others were singing for gladness; while others were exchanging mutual congratulations on account of their happy experience of saving grace. When they saw me entering the room, there was a general rush towards me; both my hands and arms were seized and heartily shaken in a transport of joy and grateful affection, while each was eager to tell me of their deliverance from guilt and sorrow. There were some, however, whose souls had not been set at liberty, and were in great distress. These I endeavoured to comfort; and then counselled those who had been blessed, sang and prayed with them, and dismissed them to their homes. One of the persons who had been set at liberty, a young female, had been so intensely desirous of obtaining

salvation that she was impelled to kneel down on the road on her way to the meeting, and implore the Lord to bless her.

24th.—I held a prayer-meeting; the attendance was large; the feeling good, and several wept for their sins. Another meeting was held at the same time at another part of the settlement, and three persons were enabled to rejoice in God.

26th.—I went to Bird Island Cove, and preached in the morning from Psalm cxxx.; in the afternoon from Deut. xxxii. 29, and baptized two children. There was a good feeling during the services, and I hope for good here also. I returned home and preached from Jer. iii. 4, and afterwards held a prayer-meeting, when several new penitents came forward to the communion-place to be prayed for, and one was set at liberty.

27th.—I held a prayer-meeting; far more people attended than could get into the house, and about half the number went to a neighbouring house and held a meeting there. After continuing the meeting for some time, I dismissed the company, and then held a meeting for penitents, when some new ones came forward to be prayed with.

29th.—I visited several families, and preached in the evening from Psalm xxvii. 8, and held a prayer-meeting, when several manifested great concern for their souls. One woman went home in a state of great sorrow, and sought and found the pardoning love of God in her chamber.

December 2d.—I had an interesting and profitable time at the meeting of the male Bible-class, one of the members of which had, during the day, found peace with God.

3d.—I preached in the morning from Acts ix. 11. A very gracious influence pervaded the congregation. Some wept for gratitude, and others were melted into tears of penitence. I met two classes for tickets in the afternoon, and felt particularly interested in the experience of one of the Leaders—an old man, Joseph Abbott, full of years and infirmities, and very poor; but perfectly resigned and contented, very grateful for Divine support, and strong in faith, giving glory to God. I preached again at night to a large congregation, from Heb. ii. 3, and afterwards held a prayer-meeting, when fresh penitents came forward to be prayed for. At the close of the meeting, as many seemed anxious to be blessed, I requested the penitents and

believers to remain, and held a fellowship-meeting, when many were quickened and encouraged by the grateful and joyous testimonies of some of the young converts.

4th.—I attended an overflowing prayer-meeting, at which, among others, one young man who, but a short time ago, was very profane, cried for mercy with many tears.

6th.—I preached from Luke xi. 13, and held a prayer-meeting, when many were powerfully affected, especially a son of one of our Leaders, who roared in agony of soul.

8th.—I married a couple, baptized an infant, and held a prayer-meeting. The night was very dark and rainy, and the road leading to the house where the meeting was held was very bad; yet the attendance was very encouraging. I had but little help in conducting the meeting; but was prompted and encouraged to plead with God several times myself by the joint earnestness of a praying mother and a penitent son, the latter of whom, at the close of the meeting, was enabled to rejoice with joy unspeakable; while many surrounding faces were bedewed with tears of penitence and joy.

9th.—I met the male Bible-class, which is greatly increased, and is, I trust, becoming increasingly profitable. At its close one of its members went to a house where a prayer-meeting was held during the evening, and though the meeting had just been closed, he went in, knelt down, and began to cry for mercy. Some of our praying people then determined to remain and intercede for him; prayer prevailed, and he was brought into glorious liberty. I was much gratified to learn, during the day, that one of the young converts, whose mind had formerly been much injured by improper reading, had thrown his worthless books into the fire.

10th.—I rode over to Catalina, and preached in the morning from Acts ix. 11, when a blessed feeling was excited throughout the congregation, and many tears were shed, some of penitence, and some of gratitude. One man, who, according to his own acknowledgment, had never shed a tear under a sermon, wept all the while. I preached again in the afternoon from Heb. ii. 3, baptized two children, and buried a boy. I preached again at night from Deut. xxxii. 29, and held a prayer-meeting. There seems to be a gracious movement in the minds of many.

11th.—I visited, talked, and prayed with two families, and several of their

neighbours, who were present. I returned home, and held a prayer-meeting, at which the young man who was converted on the preceding Saturday evening prayed with much feeling and power. The dumb are made to speak.

12th.—I attended a funeral at Bird-Island Cove, and preached to a full congregation from Heb. ii. 3. Afterwards I held a prayer-meeting, when many were in good earnest for salvation. I was glad to learn from one of our Leaders, that several penitents had found mercy during the few previous days. I returned home, and met the female Bible-class, at which a very solemn and earnest feeling prevailed. At its close I was sent for to go to a prayer-meeting in the neighbourhood, in order to control and bring it to a close,

the excitement being very great. On entering the room, which was intensely crowded, I found the people under the influence of very powerful emotions. Some had found pardon, and were rejoicing and praising God, and exhorting their friends and neighbours to come to Christ, while others were weeping in bitterness of soul, and crying aloud for mercy. It was with great difficulty that I brought the meeting to a close, and induced the people to go to their homes.

13th.—I preached from Luke xviii. 13. The congregation was equal to a Sabbath-night congregation, and nearly all the people stayed at the prayer-meeting held at the close of the service. The communion-rail was surrounded with weeping penitents of both sexes.

(To be concluded.)

INDIAN MISSIONS IN NORTH AMERICA.

HAVING just received the last Number of the official publication of the Canada Conference, we hasten to put our readers in possession of its deeply interesting contents. They relate principally to the Missions carried on among the Indians in British North America; and it is most gratifying to observe with what energy and success these truly Christian enterprises are conducted.

The first communication refers to past times, and possesses historic interest. The venerable writer has laboured for half a century in the vineyard of the Lord.

ACCOUNT OF ALNWICK MISSION,

By the Rev. William Case.

MISSAUGA "ORIGINES SACRÆ."

THE first attempt ever made for the conversion of the Missauga Indians was in the winter of 1825-6, when Peter Jones accompanied me from the River Credit to Belleville, for the purpose of introducing the Gospel to the Indians of the bay of Quinte Bands.

On our arrival at Belleville, their general resort, the Indians being about on their hunting-ground, a Missauga was despatched to call the men down. About the third day a deputation of them arrived, to whom were communicated what the Great Good Spirit had done for the Indians of Grand River and the River Credit,—that they had embraced the Gospel of the Saviour, had renounced the use of ardent spirits, and had become a praying people, and were now very happy; and, besides, schools were instituted, where their children

were instructed to read and write like the white people; and now what we had to propose was, the enjoyment of the same blessing by the Indians of Belleville.

We spoke to them of the evil of sin, of the mercy of the Great Good Spirit to sinners, and urged them to repentance and faith in the Saviour Jesus Christ. The Indians seemed attentive to the whole account, but were reserved, said they could decide nothing, but would report all to their people in the woods. They would, however, consent for several young men, if they wished, to go up to the school at the Credit Mission.

In the spring season of 1826, Mr. Jones and several others from the Credit, made another visit to Belleville, when the Gospel was more definitely explained and enforced, when several of the older Indians were awakened.

Among them were William Beaver, John Sunday, Jacob Shippegau, and others.

The method we now adopted was to teach them to commit to memory the Ten Commandments, as follows: A sentence was pronounced in Indian, when the whole company repeated it with one voice. Those exercises continued, together with that of singing, for several days. The first of Zion's songs that were sung was the translation of the four first verses of our first hymn, "O for a thousand tongues to sing," &c.

THE FIRST BAPTISM.

From this time the work of conversion commenced, and went on producing a marked change in their whole deportment: they ceased to be intoxicated, a sin to which they had always been addicted, leading lives of daily prayer; and in a short time they became joyful in the assurance of pardon and the Spirit of adoption. When they had been trained by a course of instruction for some time, and the sacrament of baptism explained, they were admitted to that holy ordinance: the number was twenty-two. I well remember the impressive answer, the earnest and firm determination they showed when they responded to the requirements, "Dost thou renounce the

devil and all his works?" &c. And then I proceeded to explain the evil nature and designs of Satan; and this became most important from the fact, that the Indians, in their Pagan state, had, as a part of their religious worship, paid their homage to *Mushemunetoo*, (Great Spirit,) entreating him to do them no harm.

Having explained on our part that the Great Good Spirit was the only object of religious worship, and the designs of Satan to interrupt their obedience to the Gospel, which they were to resist, we again repeated, "Dost thou renounce the devil and all his works?" &c. They then all repeated with full voice, *Aah*; at the same time lifting their feet, they brought them down on the floor with a force that made the timbers of the old chapel to tremble again.

As far as I recollect, not one of those converts has ever departed from the faith and piety of the Gospel. Several of them have died in joyful hope, and others are yet following in the obedience of the Gospel; among whom are John Sunday and William Beaver. This ceremony took place on the 31st of May, 1826, when they were formed into a Society, of two classes, with William Beaver and John Sunday as Leaders.

OWEN'S SOUND DISTRICT.

Extract of a Letter from the Rev. Conrad Vandusen, Chairman, dated Newash, March 28th, 1855.

STATE OF THE DISTRICT.

THE work in this District is gradually progressing. At Southampton, we have a small Society of faithful members, who, aided by other friends, succeeded last fall in the erection of a commodious church in that rising village, and have so far completed it as to enable them to occupy it for Divine service: and a few souls have been added there. Also, in Derby, our brethren, with their limited means in that new settlement, have completed a small, but convenient, church, in which they assemble every Sabbath for the worship of God; and a few straggling souls have been gathered into the fold. Other domestic Missions in the District appear in a prosperous condition.

INDIAN WORK.

All the Indians composing the tribe in the Owen's Sound country, are more

or less under the influence of Christianity, none are professed Pagans, yet, occasionally Pagans visit us from the West; but in every new instance they have renounced Paganism, and embraced Christianity. Last fall a Pagan warrior, with his two sons and daughter, came from the West; and the second time they attended the means of grace, and met with our people at Newash to hear the word of life, they renounced Paganism, and received Christian baptism. The next day the warrior with his two sons came with the interpreter to the Mission-house, and presented to me their gods; and at the same time gave a most interesting account of his past life, and present determination to serve the true God. He also gave up the badge he wore, for defence in battle; which is composed of the hair of a caraboo, dyed a bright vermilion, and presents a most gaudy appearance, together with a few shells, supposed to have been

shot into his body, by their conjuror, and extracted from his mouth, to make him invulnerable to powder and ball, the whole of which he knew to be a deception. In a word, he gave up all his Paganism; and his walk has been, since that period, such as becometh the Christian.

Since the close of navigation, we have had no intercourse with the remote Missions in this District, except, occasionally, by letters brought down the north shore, to Penetanguishene, conveyed by dogs, kept for that purpose. Our indefatigable Missionary at Garden River informs me, that the school and Mission there continue in a healthy and prosperous condition. I know of no Mission, among the Indians in Canada, where more has been done, in the same length of time, to tame and Christianize the Heathen, than at Garden River.

LAKE SUPERIOR.

Since we left the Pic River on the north shore of Lake Superior, where we established a new Mission last summer, we have received letters from Mr. Blaker, the Missionary, informing us, that with his own hands he had finished a Mission-

house, in which he and his family would be comfortable during the long and dreary winter in that cold region; and that, on account of the vast number of Indians from Long Lake, and other parts of the interior, who visit the fort or trading-post at the mouth of the river, there is presented a great opening for usefulness in that part of the country.

In a letter dated 12th of October last, he writes as follows:—"The Indian who showed us where to build the Mission-house, and the sick man we visited when you were here, both are trying to serve the true God. Every day they asked me about religion, and what they must do to have their hearts changed. I pointed them to the sinners' Friend, and they tried to pray: all they could say was, 'Lord, save us poor sinners.' One said, 'O Jesus, give me thy blessing! Poor Indian sinner, what shall I do?' and then cried out five or six times, 'Lord, bless poor Indian sinner.'" Mr. Blaker adds, "Several other families are inquiring for the right way to serve the true God; some of whom are preparing to build houses, and will remain with their families at the Pic."

HUDSON'S-BAY DISTRICT.

Extract of a Letter from the Rev. Thomas Hurlburt, Chairman, dated Rossville, December 14th, 1854.

In presenting a report of the state of the work, we feel specially called upon to acknowledge the goodness of God to us. Thus far we have been preserved in good health, have had great peace and some prosperity in our work, eleven having joined us on probation since our arrival.

SUNDAY SERVICES.

Our ordinary Sabbath exercises consist of a morning service at daylight in winter, but at six A.M. in summer, at which time the "Sunday Service of the Methodists" is read in Cree; after which I preach in Chippewa. At eleven A.M. we have service in English, at which time the people of the Fort attend. At three P.M. we have another Indian service, at which I read a chapter in Cree out of the Gospel according to St. John, and make comments on the whole. This latter service I think profitable for our people. At this hour we uniformly have the largest and most attentive congregations; and numbers of our people have expressed themselves to the effect,

that this service gave them clearer and more comprehensive views of the plan of salvation, than any other part of our teachings. At five P.M. I meet my class; and we close the labours of the day with a prayer-meeting in the evening, conducted by an old and faithful brother, Amos Pewinaubao.

Our Sabbath-school numbers eighty scholars, thirty-nine of whom read in the New Testament, and the majority of them recite verses of Scripture which they have learned. This department of our work presents a very encouraging aspect. Our day-school averages about fifty at this season of the year. During the summer and fall, the average was seventy; this number gives full employment to two Teachers.

It is a matter of much encouragement to us to see the interest manifested by the parents to keep their children at school. According to their ability, they will compare favourably with any people in the efforts and sacrifices they make to afford their children the advantages of an education. Numbers of our peo-

ple here are from a distance : some from York Factory, others from Churchill; attracted to this place in consequence of the religious and educational advantages afforded here. This place also affords means of subsistence easy of acquisition, for the greatest part of the year, otherwise they could not be retained here.

USE OF THE ENGLISH LANGUAGE.

So many of our young people being able to read and sing in English, I have thought it best to give to some of the more advanced ones among them Bibles and Hymn-Books, to enable them to join with us in our service at eleven A.M. Formerly there was no English service here; my predecessor, being Chaplain at the Hon. Hudson's-Bay Company's Fort, preached here every Sabbath morning and evening, and at the Fort at eleven A.M. The service is now very interesting, a large portion of our young people joining in the singing, and turning to the lessons for the day. I have an appointment for preaching at the Fort, which I attend every Thursday evening. I remark, in passing, that all our singing, praying, and teaching, both in the week-day and Sabbath schools, is in English.

In regard to the extension of our work through this region, the prospect is encouraging, especially among the Muskegoos and Crees. The Chippewas, Blackfeet, Chipewayans, and Assiniboines also are accessible.

I take it for granted that we must evangelize the Indians in their own country; and I am persuaded it is impossible for them to live by agriculture alone in the present state of things. The utmost that can be done is to form summer residences, and prepare for the families in the winter, while the men are away on their hunting excursions. There are, however, but few places that do not afford means for forming a summer residence, and means procured for some of the families to remain during winter, and perhaps in the course of years for more and more to form more permanent residences.

December 25th.—You will be pleased to hear an account of the neighbours we have in the gentlemen of this establishment. Mr. Barnston, the gentleman in charge, is one among the most intelligent, agreeable men I have ever met; and withal he is a man of prayer, a consistent, worthy member of the Church of England. His clerk, Mr. M'Kenzie, also is a man of prayer. I preach for them every Thursday evening, and they also attend our eleven o'clock service on Sabbath; but it does my heart good whenever I visit them, and receive the cordial greeting that they always give me. Mr. Barnston is very kind to us. I have not seen the remotest indication of a disposition to put any obstacle in our way. We have but little to wish for in this department, indeed nothing.

Extract of a Letter from the Rev. Robert Brooking, dated Jackson's-Bay Mission, Oxford Lake, December 14th, 1854.

PRELIMINARY DIFFICULTIES.

THIS Mission is beautifully situated, about twenty miles from the Oxford-House establishment, by water, but not quite so far by the winter road, which is now open. We found the shell of a small Mission-house, and also of a church, but both of them were in a delapidated state; indeed, but little had been done to either, and I at once saw that a hard winter's work was before me, and that no time was to be lost in order to make our house habitable for the winter. I had no time, however, to do any thing just then, but prepare for an immediate start for York Factory, to obtain our winter supplies. We were not here more than twenty hours before the boats called for us, and I was obliged to leave my family here almost alone, while a month's

journey lay before me. I had hoped to have obtained the services of a joiner from York Factory, but was quite disappointed to find that none could be obtained. William M'Tavish, Esq., the gentleman in charge, did every thing he possibly could to assist me; but nothing better could be done than to let me have the services of quite a young man, a boat-builder, who had just arrived in the ship, for a few weeks, to assist in the roughest of the work; but he has now left us, as he can be spared no longer from Oxford House, where he is to winter. I returned from York Factory in the middle of September, and have been hard at work about the house ever since. In the first place we had to remove an immense clay chimney which stood in the middle of the house, which was of no use what-

ever, but was fast sinking, and carrying down both the floors with it. We then erected a dwarf chimney in the roof to receive the two pipes from the stoves by which the house is heated. This arrangement has given us a nice passage through the house, and where the chimney stood we have now a convenient cellar, a thing indispensably necessary in this climate, where every thing containing the least moisture freezes as hard as stone. We have divided the house into two bed-rooms, a store-closet, an ordinary living-room, and a small sitting-room; and all the rooms but the last are now so far finished as to be comfortable; and I am now working hard to finish that. I have also had to make several articles of furniture, namely, two beds, a chest of drawers, and have erected a large fish-house about eighteen by twelve feet, and have had to get out all the timber for it. We have now to get out the timber for, and erect, a building about twenty-four by twelve, for an ice house, and dairy, and for enlarging the Mission-house, and logs to be sawed into clapboarding for the whole of the premises, including the church. A great deal of work, therefore, still lies before us. It will take us quite two years before we get things into any thing like order.

OPENING PROSPECTS.

Already we have about twenty families who make the Mission their home, and our congregation during the fall would average over one hundred persons. We have already six houses erected on the Mission, two of which have been raised since we came. Several others are designing to build next summer; so that in the course of a short time we shall have quite a pretty settlement. The climate of this place is altogether unsuitable for agricultural operations; and the most we can do for the Indians here is, to get them to raise potatoes, turnips, and other vegetables, during the very few months of summer, when they cannot hunt; to inculcate habits of industry and economy, in which they are now greatly deficient; and, above all, to instruct them in the great principles of our holy religion. I am thankful that our labours, already, are not without success; a spirit of inquiry is awakened, and many are deeply convinced of sin, and are inquiring their way to Zion with their faces thitherward. We have formed a class,

in which about twenty meet; we have also a prayer-meeting on Wednesday evenings, when the men are at home; and Mrs. Brooking has established one on the afternoon of the same day, especially for the females, which most of those on the Mission regularly attend. I have administered the ordinance of baptism to thirty-three persons, seventeen of whom are adults. Thus the Lord is blessing us in our feeble endeavours to promote his glory. But ours is an isolated position; we are here quite alone, and have no intelligent society to cheer us; yet, blessed be God, we are not alone, his presence is with us, and a throne of grace is always accessible; and I think we never felt it so precious as now. We are quite happy in our work, amid all the privations and discouragements to which we are exposed. Mrs. Brooking is quite contented, and happy, and I am thankful that her health has greatly improved. Our little daughter is also quite healthy.

DEFICIENCY OF FOOD.

The Indians in these parts, and indeed the Europeans as well, greatly depend on the fall-fishing for their winter's supply of food; but, by some means not to be accounted for, the fishery this season has almost entirely failed. We should have had for the Mission alone at least ten thousand white fish, whereas all we caught was about fourteen hundred. At the Oxford-House Station they are even worse off, as they caught only seventeen hundred, whereas they should have had at least twenty thousand. The Indians, also, have been equally unsuccessful. It is to be feared, therefore, that there will be a great deal of suffering, especially among the Indians, unless Providence should send the reindeer in from the north, or provide other supplies for them. The same cause will also increase our expenses considerably on the Mission during the present year.

Nothing cheers us more in our isolated position than the belief that we are remembered at the throne of grace by the righteous, whose fervent effectual prayer, St. James tells us, "availeth much." I hope, therefore, my dear Sir, you will use the influence of the position which God has called you to occupy, in urging upon our church the general use of the monthly Missionary prayer-meeting.

*Extract of a Letter from the Rev. Allen Salt, dated Lac-la-Pluie,
December 28th, 1854.*

IN my last I intimated that I was expecting a concourse of Indians at this establishment; so, on the 1st of September, a band from the American side arrived, and I had an opportunity of speaking to them on the Christian religion; but the reply was disrespectful towards it.

Some have given me encouraging replies, and others have not. I give you a few instances. An Indian, who goes by the name of Long Ears, said, "I have heard many of the Indians saying that they would be willing to have their children to know the book, if the Chiefs were willing to consent; and if one of the Chiefs should embrace Christianity, they would all soon embrace it." Another said to me, whose name is Kis-higoka, "You speak the truth; I would not contradict your words; I respect the white man's religion. I have been desirous of talking with you some time back; but I have thought that I was too dirty to come to see you. I am glad that you intend to remain here next summer, so that I will hear more of what you have been telling me." I mention an instance of the other sort. As I was speaking to a family of Indians in their tent on religious subjects, one of them interrupted me by saying, "When we Indians speak to the *Munetoo* (Spirit) for life, we speak only twice, for fear he should get out of patience with us; but you have been speaking about him now for a long time, and he must be getting out of patience with you!" I said to him, "God is not as we poor creatures are," &c.; so he said no more. On the same occasion the brother to the one that interrupted me said, "If my mother should attempt to go to heaven, she might succeed to get as far up as the top of the trees, and from there she would fall to the ground." Such are the expressions used to evade my instructions.

One principal cause of their obstinacy is, they have a superstitious fear that if they should give up their forefathers' religion to embrace the white man's, the *Munetoo* would be displeased, and would cause their annihilation. "The reason why these Indians do not wish to receive Christianity is," said an Indian, whose face was streaked with vermilion, "they are afraid that they would die

off, because the *Munetoo* gave a religion for the white man, and another for the Indian." This is a favourite excuse of theirs; but they seem not to insist in repeating it when they are told that the white man was once a Pagan. On one occasion, as I was about to have our family prayer, I requested that man who spoke so insultingly to his mother to remain, with which he complied reluctantly; he knelt for a short time, but got up before our prayer was ended. He appeared to be in a high perspiration, which, I thought, was caused by fear, for having imitated us in kneeling. He went out in that state; however, he called on me again a few days ago, and I prevailed on him to try and sing with me; and I afterwards spoke to him on the necessity of repentance and faith in Jesus the Saviour. At prayer he appeared to be more at home than at the other time; for he shook hands with us when he was going away.

Though several have given me encouraging replies, yet I cannot fully put reliance on their statements; for this reason, that they are intimidated by each other. I give you an instance of it. One Indian came into our room after I had been speaking to a band of Indians, and he desired me to teach him; but as I was about to repeat the Decalogue to him, he looked towards the window, and saw his companions passing, and he requested me to put down the window-blinds, and to lock the door, to which I consented. He then placed himself in a corner of the room. I took that to be a sign for me to commence; but before I said all that I wished to say to him, he interrupted me, and said, "That is enough, I will hear more by and by." So I cannot say much as to the prospects of establishing a Mission amongst them; but I may know more about it in the spring.

We are kindly treated in the establishment. The chief factor, John Swanston, Esq., sent us some provisions from Fort Alexander, on the return of a north canoe. Mr. Robert Pither, P.M., the officer in charge, kindly proposed to me to have a practice meeting for singing in his room, for the benefit of the servants of the Hon. Hudson's-Bay Company. They are now able to sing a few tunes in parts, a thing which is essential in order to

make a contrast to the screeching songs which I heard during the fall among the Pagans.

We have service every Sabbath. Most

of the people here profess the Roman Catholic faith.

We are all well.

ST. CLAIR.

Extract of a Letter from the Rev. Solomon Waldron, dated St. Clair Mission, January 9th, 1855.

YOU, doubtless, are looking for some account of this Mission, as the second quarter is past; and we have, with much gratitude to our heavenly Father, to inform you, we have peace in our borders. The attendance upon the means of grace is very satisfactory; and we humbly trust they are, by the blessing of God, rendered seasons of edification as well as awakening. A rather remarkable conversion of a Pagan occurred of late. He professed his belief in future rewards and punishments, but found not how to believe in a crucified Saviour: he was affected; his trouble increased. What man could not do, the Spirit could. He dreamed, and beheld a man nailed to a cross, and was permitted to witness his agony and flowing blood. This dream so affected him as to assist him to believe in Jesus crucified; and he has been happy ever since.

Our holy days have been highly delightful, and, we trust, profitable. On Christmas-day we had a full attendance, three discourses, and a repast for the people, consisting of three hundred buns and three bushels of fruit. Would that you could have witnessed the smiling, happy faces! A public collection covered all expenses. Our quarterly meeting was on the Sabbath following, including a watch-night, two sermons, sacrament, love-feast, and prayer for penitents; and the altar was well filled. Two o'clock, January 1st, found us singing the praises of Him whom we love, "because he first loved us,"

We are somewhat annoyed by the lumbermen and sailors introducing the fire-water amongst us; but only one, so far as I know, of our members has been induced to drink, and he was on trial; but he appears truly penitent. Mr. Chase still interprets for me, and gives general satisfaction. I think he is the best translator of the Scripture-lessons I ever knew. Since the close of the first quarter—during which my daughter taught—we have had no school, principally owing to sickness and absence. Our school-house is occupied by a connexion of the Chief's, who has built an addition to it, and appears resolved not to give it up. He is a Papist, and receives the Priest. We have the offer of another house, requiring considerable repairs. Can you send us a good Teacher? Kahbeeche, of whom I made mention in my last, is here. He occupies the Teacher's house. He has been sick since our camp-meeting. He is unwilling to teach the school, but is anxious to be employed, should he recover his health, in the Mission-work; but says, "I do not expect Mr. Wood wants to employ an old waggon in his great good work."

Mrs. Waldron is very much at home among the sick and dying; many have been recovered; about thirty, however, we have lost the past season: some of them our best members.

We are highly pleased with the "Missionary Notices." We require an Industrial School here, on a small scale; but more of this hereafter.

NEW-CREDIT.

Extract of a Letter from the Rev. Matthew Whiting, dated New-Credit Mission, January 12th, 1855.

I HAVE great pleasure in informing you that our prospects are brightening a little on this Mission. Besides keeping up our appointments regularly among the Indians, we have held special services among the whites, which have resulted in the hopeful conversion of some thirty-three souls, thirty of whom

have connected themselves with our church, as members on trial. To God be all the praise! We intend (the Lord willing) to commence a protracted meeting in this place shortly, and hope to see the power of God displayed in the conversion of souls among the Indians. We are striving to keep up the Mission-

school: the attendance is not what could be desired; but there are some children who attend quite regularly, and manifest both a desire and a capacity to receive instruction. I hope that I shall be able to furnish you with some more pleasing intelligence with regard to the state of the work among the Indians, before the close of the year.

Mrs. Whiting has been afflicted for about four months, and we find it very unpleasant being so far from white people, especially when we have sickness in the family; but we are not discouraged. We feel disposed to labour on at God's command, and offer all our works to him.

COATICOKE.

Extract of a Letter from the Rev. J. Pugh, dated April 10th, 1855.

AFTER an absence of six weeks, I have returned to my work, improved both in health and spirits. The prospects here are very encouraging. Our congregation is good, and the people around here are increasing in their attachment to Methodism. As I stated to you, some time since, an excellent piece of ground has been given and deeded to the Conference, on which to build a chapel and parsonage, and the

subscriptions are now between twelve and thirteen hundred dollars. We have commenced operations for building, and expect to have the chapel completed in a few months. It will be the first place of worship erected in the village, and will, I doubt not, prove a blessing to the community. Our membership is not large; but as soon as we get a house to worship in, we have every prospect of establishing a good cause here.

MONO.

Extract of a Letter from the Rev. John L. Kerr, dated Mono Mills, March 16th, 1855.

THE work of the Lord has been reviving in many parts of this extensive Mission-field. Our protracted efforts have been owned in the salvation of many immortal souls. One of these, an aged, respectable man, who for many years had been a member of a Christian church in the old country, and in front townships of this province, settled back on this Mission. He came to a protracted meeting; he said he felt he had only been deceiving himself with a form, and till then was without the power of godliness. Being invited to seek the Lord, he penitently came forward to the altar for prayer, and on the second night he was enabled to lay hold on Jesus as his only, but all-sufficient, Saviour, and rejoiced with joy unspeakable. The Lord was eminently present. We sang, we told each other of His love to us,

until the night was far spent. All felt what the poet sang:—

“My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss.”

He returned to his home, and met reproof from his wife, who said to him, “I was fretted lest some *hungry wolf* had got hold of you in that long swamp.” “Nay,” said he, “and if so, the will of the Lord be done; but I’ll tell you, wife, I have got rid of a *bear* this night, that has been holding me these forty years!” The Lord has heard his prayers for his family; and his eldest son and daughter have, with their father, said, “This people shall be my people, and their God my God;” and they are “walking, in newness of life,” their happy way to heaven.

THE amount of contributions and remittances announced on the Cover of the Notices this month is £4,880. 0s. 1d.

Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, from the 15th of May, to the 16th of June, 1855.

[illegible]

Contributions to the Wesleyan Missionary Society, received by the General Treasurers, since our last announcement, up to the 16th of June, 1855, some of which are included in the District Remittances.

<i>Moneys received at the Mission-House.</i>		£.	s.	d.
For additional Missionaries to Melbourne, Australia, per Rev. W. Butters.....		200	0	0
Oxford-Place Bazaar, <i>Leeds</i> , per Mrs. Shaw and Miss Malloin		86	0	0
J. S. Budgett, Esq., <i>Bristol</i>		52	10	0
A Thank-Offering to God for providential Mercies, for the Jamaica Mission		50	0	0
John Irving, Esq., <i>Bristol</i>		20	0	0
Donations for the China Mission, per F. Lycett, Esq.		14	10	10
Mr. W. Waddingham, <i>Barton-on-Humber</i>		10	10	0
Sixpence a day, for 1855, by a <i>Halifax</i> Lady.....		9	2	6
Mrs. Robert Wood.....		5	0	0
Miss Wood and Miss E. Wood		5	0	0
W. C. Hewitson, Esq.		5	0	0
Thomas Twitchell, Esq., <i>Cardington</i> , near <i>Betford</i> , for Missions in India, per Rev. W. Arthur		5	0	0
A Friend, per "Record"		5	0	0
A Friend to Missions, in the <i>Huddersfield Second Circuit</i> , by the Rev. Gervase Smith.....		5	0	0
A First-Fruit Offering		5	0	0
Colonel Yarborough, 91st Regiment, (1853, 1854, 1855,) by Thomas Farmer, Esq.		3	3	0
Mr. John Hall, jun.		2	2	0
Mr. and Mrs. Kemsley, <i>Woodford</i>		2	2	0
Mrs. Roscow, <i>Brompton</i>		2	2	0
Mr. Thomas Window, <i>Exeter</i> , for China, by the Rev. John Kirk		1	1	0
Rev. Adam Fletcher		1	1	0
Rev. Dr. Steinkopff		1	0	0

LEGACIES.

Mr. Josiah Hellyer, of <i>Plymouth</i> , in part; Thomas Farmer, Esq., and the Rev. John Scott, Administrators	1836	9	8
Mr. Richard Barker, of <i>Messingham</i> , near <i>Brigg</i> , by Mr. George Barley, Executor, £100, less duty £10	90	0	0
Mr. W. Dawson, of <i>Barnbow</i> , near <i>Leeds</i> , by Mr. E. Phillips, Executor	47	0	0

THE REV. DR. BEECHAM.

OUR readers will be gratified to learn, that, while this Cover is passing through the press, intelligence has been received from our valued friend. He arrived safely at Halifax, Nova-Scotia, on the 28th of May; and, after attending the District-Meetings, proceeded to Boston, United States, on his way to the Canada Conference, which is to be held this year at London, Canada West. An accident happened to a coach in which he was travelling in Nova-Scotia; but he was mercifully preserved from any serious harm, and, up to the date of the 5th of June, was in good health.

PAPERS
RELATIVE TO
THE WESLEYAN MISSIONS,
AND THE
STATE OF HEATHEN COUNTRIES.
(PUBLISHED QUARTERLY.)



PORTRAIT OF WILLIAM KAMA,
A KAFFIR CHIEF.

WILLIAM KAMA, A KAFFIR CHIEF.

THE name of Kama has been familiar for more than thirty years to those who have watched the history and progress of the Wesleyan Missions in South-Eastern Africa. He was the youngest of the three brothers, Congo, Pato, and Kama, Chiefs of the Gonokwabie or Amagqunukwebi tribe of Kaffirs, who received the Rev. William Shaw and his devoted wife in 1823, on that great and memorable day, when they crossed the boundary of the colony, and penetrated into Kaffirland, to carry the Gospel of the Lord Jesus Christ to the dark and wretched Heathen.

Kama was then a Heathen. He is now an eminent Christian, a consistent patriot, and a Preacher of the Gospel. He was baptized by the Rev. William Shaw, October 11th, 1829, at Wesleyville, the first-formed Wesleyan Mission-Station in Kaffraria, and received the name of William.

As Kama received the saving knowledge of the truth early in the history of the Mission, so he has remained faithful under circumstances of very great trial. He has been persecuted by other Kaffir Chiefs for his adherence to the morality of the Gospel;—for many years he suffered neglect from the Colonial Government, instead of being distinguished and rewarded as its faithful friend and ally; while other Chiefs, notorious for their turbulence and bad faith, were regarded as worthy of notice;—and in the late Kaffir war he had to hold a position which exposed him to the power of a large hostile tribe, whose haughty Chiefs menaced him with destruction.

Kama now sees that even in this life “there is a reward for the righteous.” He holds a high place among the Chiefs of Kaffirland;—the Colonial Government justly confides in his loyalty and bravery;—and he is made the honoured instrument of introducing the salvation of the Gospel, and the comforts of civilized life, among large bodies of his countrymen. Two prosperous Mission-Station bear his name; namely, *Kamastone*, which was formed into a Station for him and his people when he migrated from the neighbourhood of his persecutors six years ago; and *Kama's Tribe*, on the *Kiskamma* river, where he now worships God in peace among his own people.

The Rev. William Shepstone, who has been a Missionary among the Kaffirs during the last thirty years, has presented to the Committee the portrait of Kama which is engraved for this Paper, and has supplied the following account.

ACCOUNT OF KAMASTONE.

IT seems to me now desirable, for several reasons, that I should give the Committee some account of Kamastone; the circumstances of the last war having made some considerable changes in its relative position with regard to Kama and his tribe, with whom and for whom it was originally established.

Kamastone was, as the Committee are aware, established six years ago for Kama and his people, who had removed from the coast country, to avoid the persecution raised against Kama by the Chiefs of Kaffirland, because he refused to yield his Christian principles, and to become a

polygamist; to avoid whose importunity, on the one hand, and the almost certainty of a war on the other, he had the moral courage to migrate from that part to this; by which he lost a large number of his people, as many as twenty-seven kraals refusing to accompany him. This was a great trial to Kama as a Kaffir Chief; but his Christian principles enabled him to bear it.

THE WITTE BERGEN.

This part of the country was not the point at which he aimed when he left the sea-coast, the Witte Bergen having been his intended destination. Circumstances, however, so occurred, through

the war of 1846, that these parts became his fixed residence. The facts are these, and for Kama's sake they should be told :—

When that war broke out, he was in this neighbourhood ; and as this point was on the very border of the war-party, he refused to leave, lest it should be construed into an act of disaffection toward the English Government, although he was on the eve of moving forward to me, who was prepared to receive him at the Witte Bergen, to which place he had already sent forward much of his stock. I state this as an example of Kama's consistency of conduct towards our Government, which for the last twenty years, to my personal knowledge, has been one undeviating act of faithful adherence.

KAMA'S FIDELITY.

In the war of 1850 Kama was more completely surrounded by the belligerent Kaffirs than in the previous war : for in that of 1846 only a small portion of the Tembookies were engaged in hostilities against the Government ; whereas in the war of 1850 the great majority were amongst the most daring and violent. Thus circumstanced, Kamastone abutting on the lands of the enemy, and the kraals being over against each other in the same valleys, Kama was constantly receiving haughty and menacing messages from the Chiefs whose hearts were set on war, and was placed in a position peculiarly trying to a Chief alone. If our own condition at the time, and the general flight of the Boers from the neighbourhood, and the utter inability of Government at the outset to render any assistance, be taken into consideration, with many more untoward circumstances, they were sufficiently numerous and annoying to test the faithfulness of any man. If these and a thousand incidents during the first six months of the war of 1850 were enough to develop the profession of principle, then Kama cannot be said to be an untried Christian Chief.

THE KEISKAMMA.

The late war has told its tale, and borne ample testimony to the Chief's fidelity ; and so fully satisfied was the late Sir George Cathcart of the fact, that he determined to remove Kama and his people to the lower country, nearly one hundred miles nearer the coast. As there had always been a great reluctance amongst many of his influential old men to leave a country which early associations had endeared to them, their return to it was hailed by them with delight ; and, accordingly, Kama and his people

left Kamastone in April, 1853. By his removal this place lost thirty-three members and ten catechumens. These form the nucleus of Kama's new Station on the Keiskamma ; where they are now well cared for, and their numbers are pleasingly increasing, under the attentive and judicious management of Mr. Sargeant. Kama's removal has been represented by some as a reward for faithful services ; and there is no fear that Sir George Cathcart would ever have given him a bad country. It must, however, be clearly stated, once for all, that Kama is not indebted to Government for a country, he having never forfeited his original country by any overt acts. That in which he now resides he holds instead of the one which Government received from him ; and the real cause of the removal is to be looked for in the fact, that Sir George Cathcart wanted that part of the coast to be occupied by a faithful Chief on whom he could rely.

Having thus briefly accounted for Kama's removal from Kamastone, it now remains for me to give some account of Kamastone since that removal.

PRESENT STATE OF KAMASTONE AS A FINGOE MISSION-STATION.

Mission-Stations on the borders of Kaffirland are the situations to which a large portion of the Fingoe families (always found at service in the colony) look forward as their future homes when their services with the farmers are ended, and when (which is not unfrequently the case) by industry they have acquired so much stock as to have become burdensome to their employers. Then it is they turn their eyes towards the Mission-Station with confidence. It is this which gave the Fingoe confidence whilst year by year he told his increase. It was this which was the spur to his industry in his wanderings. In the colony the Fingoe learns enough of our laws to discover the security of property we enjoy ; and this at once decides him in his choice between the old *régime* of Kaffir laws and a Mission-Station. Destroy these Stations, and the great link which connects the large mass of Fingoes with the colony will be broken. It is these which keep up the union ; and by these must the unity be increased and be perpetuated. One great point of importance connected with our border-Stations is this,—their influence on the two races which every Missionary holds while he fills any of these Stations ; of which he cannot be too sensible, and for the due and proper exercise of which he cannot have too much prudence and dis-

cretion. For it must be through Mission-Stations and judicious Missionaries, after all, that confidence will be established amongst our border-tribes.

LARGE NEW CHAPEL.

When this Station was established, some Fingoes were already on the ground; and from that time to the present they have been increasing in numbers, so that up to the time of Kama's leaving they had equalled in numbers that Chief's people. These Fingoes refused to remove with the tribe to the lower country, saying that in joining us from time to time it was a Mission-Station which they had sought, and not a Chief. Government therefore has appointed them lands on and around the Mission-Station for their location; the tract of country assigned them, and the lands assigned to the Mission-village, being about ten miles by four in extent. The importunity of this people could not have been resisted by us, and we have been guiltless. At their earnest request I was allowed to remain with them; and as a proof of their sincerity I may adduce the fact, that those on and immediately around the Station have subscribed, and paid in, £120 towards the completion of our chapel, a neat, Gothic stone building, with a gallery at one end for the children; which gives us accommodation for nearly four hundred persons, and which, I am happy to say, is well filled on Sundays. Our church-members and numbers on trial are about what they were before Kama's people left us. Thus out of the persecution against Kama in the first instance, and his faithfulness to our Government in the second, have grown the three Stations;—the Witte Bergen,

Kamastone, and the Keiskamma, none of which could be avoided without such a responsibility as the District could not recommend, nor the Committee sanction.

The Reports of these Stations are already before the public: from them something of the success with which God has been pleased to crown the labours of his servants may be gathered; but the influence which these Stations have exerted during the late war, as well as their influence in time of peace, is amongst some of the good produced. To our own minds, however, the greatest consolation arises from the number of those who have been soundly converted to God, and especially for those safely escaped to glory.

From our locality and from our future prospects, as well as from what God has already wrought, we have every reason to thank God and take courage.

We have, besides our services on the Station, four out-Stations where we have good weekly congregations. To these we are enabled to attend, with the valuable help of our native Local Preachers and Exhorters, who most willingly and heartily engage in their work.

Thus, then, Kamastone has access to a population of from four to five thousand souls, who will have lands secured to them by law; that is, if good Sir George Cathcart's plans are carried into effect: and certainly, from what we have already learnt of Sir George Grey, we have no reason to hope for anything less, but much more, if it were desirable. We beg an interest in your prayers on our African Missions, which are yet designed to demand a larger share of attention than the church has hitherto bestowed upon them.

KAMA'S TRIBE ON THE KEISKAMMA.

THE Missionary Report for 1855 contains the following notice of Kama's new Station:—

THE Mission established at the new location of *Kama's Tribe, on the Keiskamma*, is proceeding satisfactorily. A temporary chapel has been provided, which is crowded every Sabbath; and the preaching of the word is attended with saving energy. Fifteen adults have been admitted to baptism, and sixteen have joined the catechumen class. At four or five places in the neighbourhood, religious services are conducted on the Sabbath by native Local Preachers with good effect: the total of the year's labours, in a numerical point of view,

is an increase of thirty-eight members. Still better things may reasonably be expected, when the Missionary shall have completed the preliminary labours which are inseparable from the establishment of a new undertaking. Meanwhile those labours are of advantage to the community in which he is placed; and in place of the rude Kaffir hut, there are to be seen rising up along the banks of the beautiful Keiskamma, cottages built in imitation of those of the Missionary and the Christian Chief, and containing two or three rooms each.

The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.]

[SOCIETY ORGANIZED, 1816.

SEPTEMBER, 1855.

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THIRD SERIES. VOL. II.
THIRTY-NINTH FROM THE COMMENCEMENT.

LONDON:
THE WESLEYAN MISSION-HOUSE,
BISHOPSGATE-STREET-WITHIN ;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE
SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES.

Price One Penny.

Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, from the 17th of June, to the 16th of August, 1855.

LONDON DISTRICT.			LINCOLN DISTRICT.			NOTTINGHAM AND DERBY DISTRICT.		
	£.	s. d.		£.	s. d.		£.	s. d.
Great Queen-Street, Sermon by Dr. Harris	54	1 0	Horncastle ...	70	0 0	Derby	41	3 0
Ditto, Gentlemen's Branch	37	5 6	Spalding	5	0 0			
Ditto, Ladies'	10	0 0	Louth	50	0 0			
Norwood	5	4 4		125	0 0	HULL DISTRICT.		
Jewin-Street... ..	23	16 4	HIBERNIAN	700	0 0	Grimsby	140	0 0
Stoke-Newington	54	0 0	AUXILIARY			Hull, East ...	43	7 7
Blackheath ...	6	0 0	LEEDS DISTRICT.			Ditto, West... ..	147	19 11
Westminster... ..	3	19 6	Second Leeds. ..	57	17 6	Gainsborough..	96	0 0
Hornsey-road... ..	5	4 0	Pontefract.....	72	15 10	Beverley	59	13 0
Hinde-Street			Otley	34	15 0	Barton	65	0 6
Ladies' Missionary Basket.....	7	0 0	District.....	9	11 8	Bridlington ...	27	0 0
Croydon	20	0 0		175	0 0	Howden	31	0 0
Walworth.....	12	0 0	NORWICH AND LYNN DISTRICT.			Ditto, Juvenile	10	12 0
Southwark ...	6	4 9	New Buckenham	6	16 0	Bridlington ...	65	0 0
Spitalfields ...	13	7 7	Yarmouth.....	20	0 0	Driffield	30	0 0
Ditto, Ladies.. ..	5	0 0	North Walsham	10	0 0	Goole	18	0
Harrow Juvenile Society.	10	0 0	Lowestoft.....	26	18 0	Driffield	40	0 0
Wandsworth.. ..	1	4 1	Loddon.....	9	0 0	Hornsea	10	0 0
Twickenham.. ..	3	7 8	Legacy of the late Mr. Thorndick, of Yarmouth	30	0 0		783	13 0
City-Road ...	27	15 0		102	14 0	SHEFFIELD DISTRICT.		
Vauxhall	8	3 0	Less Deputation Expenses	8	5 0	Sheffield, West	117	7 0
Islington	24	3 8		94	9 0	Barnsley	45	19 11
St. George's... ..	10	18 6	MANCHESTER AND BOLTON DISTRICT.			Bradwell	18	3 8
Bayswater.....	1	19 9	Bolton	35	5 0	Retford.....	53	0 0
Peckham	20	0 0					234	10 7
Brixton-hill... ..	104	12 10	BIRMINGHAM AND SHREWSBURY DISTRICT.			NEWCASTLE DISTRICT.		
Sydenham.....	12	2 2	Stourbridge ...	13	10 0	Houghton-le-Spring	8	0 0
Hackney	5	16 11	West Bromwich	36	13 6	North Shields. ..	24	16 6
Albion-Street.. ..	2	1 4	Wednesbury... ..	63	6 6	Shotley Bridge ..	5	0 0
Greenwich ...	1	10 6		113	10 0	Gateshead.....	32	14 3
	496	18 5	YORK DISTRICT.			Wolsingham... ..	30	0 0
						South Shields. ..	5	0 0
							105	10 9
CORNWALL DISTRICT.								
Bodmin.....	79	9 0				York.....	250	0 0
St. Austell ...	47	17 6				Easingwold ...	180	0 0
Falmouth.....	38	1 10				Malton	153	11 8
Helston.....	34	16 6				Pickering	75	0 0
Hayle	30	0 0				Pocklington... ..	115	0 0
St. Columb ...	21	5 10				Scarborough... ..	250	12 6
Gwennap	21	0 0				Selby.....	80	10 7
St. Mawes ...	16	10 6				Tadcaster	71	12 0
Redruth	11	10 0				Thirsk	140	0 0
Penzance	2	6 1					1316	6 9
	302	17 3						

SEPTEMBER, 1855.

CHINA.

WE have been favoured with a sight of a letter from the Rev. Josiah Cox, to his friends at Tipton, from which, by kind permission, we give some extracts, detailing the operations of the Missionaries, in distributing the word of God in the interior. We feel assured that this narrative will secure a deeper interest from many in that work, and will lead to prayer that it may be more and more favoured by the good hand of God, which can open doors, and prosper the seed sown.

Extract of a Letter from the Rev. Josiah Cox, dated Canton, May 7th, 1855.

I HAVE just accomplished my first direct Mission-labours; and as they have been in connexion with the noble movement for supplying a million copies of New Testaments to China, you will no doubt be interested with some account of them. I am sure you would, if you could understand the grateful joy with which a Chinese Missionary makes a step beyond studying the language.

I have before told you of the gladness caused by the announcement of the Rev. John A. James's proposal. All the English Missionaries in Canton (but, with shame be it spoken, these are only four) gave themselves heartily to this enterprise. We secured copies of the New Testament; and I remember starting at four o'clock A.M., in the month of May, 1854, on one of our first excursions for country-distribution. Then came our confusion, from the outbursts of rebellion; and our operations were confined to Canton, and, indeed, almost to our preaching-places. In March last we received the offer of £150 from the British and Foreign Bible Society, to defray the expenses of colportage, &c., and urging as "immediate, wide-spread, and judicious a distribution as is practicable." The robber-bands were retreating just then; and we resolved to re-commence our work of scattering abroad the word of life.

This resolution found me plodding on in a daily study of Chinese classics; and though I wished quietly to continue this heavy duty for another year, the loud call for vigorous and prompt action in so excellent an undertaking could not be resisted. My books were laid aside; and I sought the blessing of God on a month or more to be spent in dispersing

copies of that holy book. A small *sam-pau* was hired, and for two weeks we were carrying New Testaments to villages within a day's journey of Canton. The *sam-pau* is a small covered boat, propelled by one or more oars in front, and by a scull behind. They are occupied by Chinese families, being so numerous on the river at Canton as to contain two or three hundreds of thousands of individuals. The boat we hired, only about fourteen feet by four, contained a family of eight or nine souls; and the boat and children are quite patterns of tidiness and order,—not a very frequent case, unfortunately. Dr. Hobson, of the London Missionary Society, two colporteurs, and myself engaged in these short trips, and were generally well received by the villagers. Mr. Beach rejoined me from Macao; and as our colporteurs entered zealously into our plans, we proceeded to carry out some projected excursions into the country.

MEANS OF CONVEYANCE.

The internal intercourse in this part of China is by water-conveyance. We have nothing answering to your coaches, gigs, carts, &c. The roads are few, narrow, and roughly laid with large slabs of stone. The work of draught-horses in England is performed by men here; buffaloes draw the plough; and only Mandarins and the Emperor's postman ride on horseback. The horses are very small, not often higher than twelve or thirteen hands. These deficiencies of land-transit, however, are abundantly made up by the numerous navigable streams that are found everywhere. Of course, by constant exercise, the river-population make skilful builders and

managers of boats. We can secure boats adapted for any service; and by sail, and oar, and tide, they are less tedious modes of conveyance than the favoured English traveller may suppose.

On Friday, April 14th, we hired a kind of house-boat, manned by four men, and affording sleeping-room for two Missionaries and two colporteurs. We hoisted sail at about eleven A.M., and steered westward, having the tide with us, and a strong favourable wind. Our provisions and books were to last a four or five days' trip. The country through which we rapidly passed was often picturesque: high hills, trees, and fertile plains, greened over with the spring rice-crops, were diversified with numerous villages, now sheltered by hills, and others embosomed in shading trees. But we could only peep out on the surrounding scenery; for prudence dictated that we should avoid observation. By night we had travelled as far as our boat could go up that stream; and we cast anchor beside a bridge, having a military station on our left, and a large village, which, during the recent disturbances, had been fired, and was almost a heap of ruins, on our right. We had dined just before coming to anchor; and after uniting with our colporteurs to read a portion of God's word, and give thanks for so prosperous a passage, we completed our sleeping-arrangements, and were soon as comfortably settled as hard boards and mosquito-bites would permit.

HINDERANCE TO TRAVELLING IN THE INTERIOR.

Saturday.—A breakfast (for we had brought our cook) and morning prayers over, we were ready for our work. Wishful to convey our precious treasure as far as possible, we hired a small boat to carry us to villages lying further up the stream. We passed underneath the bridge, when some voice hailed our boatman to say he "was doing wrong to carry foreigners up there." Our boat was stopped, the man refused to proceed. We sent one of the colporteurs to reason with the individual, but in vain. The "boatman ought not to take us." We ourselves went to him; an elderly man, with whitened hair, and a face all smiles, and manners so polite. "O yes! good books! good men! good business! men of all nations are brethren!" he responded to us; then provokingly turned to our colporteur and boatmen, "It is not good to take foreigners up there." He thwarted our purpose, for he was an elder, and the boatman dreaded the con-

sequence of acting against his protest, and refused to take us. But we sent our Testaments and colporteurs, whilst we ourselves returned to the other boat. During the absence of our assistants we took some books to the soldiers on our left, and found a market-place. Many crowded round us, and we endeavoured to explain our business and the nature of our books. The latter were sought with eager rudeness; but our conversation was suddenly stopped by the arrival of a messenger, who announced that the robbers had returned, and after gaining some victory, had pillaged and burned a place at six or seven miles' distance. Of course there was a great excitement, and the militia-men took to their arms; the Missionaries retired to their boat, when many followed for books, thus affording an excellent opportunity for preaching Christ *conversationally*,—a method which I trust will be approved and blessed of God; for it must be my chief instrumentality for some time to come. You can present truth intelligibly in conversation, which, if attempted in a set public sermon, might amount to so much Chinese jargon.

DISTRIBUTION OF SCRIPTURES IN THE INTERIOR.

Our colporteurs returned towards dusk, having given out all their books, and had some good opportunities of recommending their contents. Our boat dropped down near to the next village, and we settled for another night.

Sunday.—We started at day-break, and visited three small villages before breakfast; but though they thanked us for books, we were looked upon with some suspicion, and at each place the militia were turning out to attack the robbers.

After breakfast we visited three villages lower down the stream; the villagers very eager to secure a "foreigner's book." We did not venture out in the middle of the day, as the sun was too powerful. The European cannot stand these hot days. In the evening we were favoured with a most cordial reception at a respectable village; and thus ended our Sabbath's work.

You must imagine two native colporteurs and two Missionaries leaving a boat with eight or ten New Testaments under their arms, and one of the boatmen behind with a large bundle of them. We follow a beaten ridge, (for this is all they can spare as pathway between their rice-fields,) until we reach a village. People are soon around us. We give out a tract or two, and pass on.

When advanced to the shops, or, if no shops, to some central place, the colporteur announces our errand, and we go from shop to shop with a New Testament. We all have a word of recommendation to give for our Bible. To the people about us we offer tracts, and thus make our way through the whole village and come back to our boat. Besides a crowd of men, we always have a host of village youngsters at our heels.

Mr. Beach and I read a sermon together; we had our Chinese prayers, and with thankful, cheerful hearts, closed another Sabbath day; not without thoughts and prayers respecting the congregations, schools, and homes where once God blessed us with such holy pleasures as perhaps the Missionary may not enjoy again until he comes to heaven.

OPPOSITION.

Monday.—Out early, but suspiciously received at one village, and refused admittance to another. After visiting two other places, we had only books for another distribution. Our next a very large village. We gave out all our Testaments, and were coming to our boats, when an individual, boiling with rage, furiously demanded of our colporteurs, "Why they had brought foreigners (foreign devils) to that place? China has her holy men, her holy books, and her Celestial Sovereign! Why bring their foreign books here?" The colporteurs answered not a word; for the man was in a passion. He threatened them and threatened our boatmen with serious consequences if they repeated the offence. We spoke to him mildly, and left for Canton. Our books had been distributed; and commending our work to Him who "giveth the increase," we reached home by dark.

We had been up-country between twenty and thirty miles, and distributed at seventeen villages six hundred copies of God's word, and one thousand tracts.

Our work will generally be of the same character, with occasional incidents of considerable interest. In our next excursion, we had several. We went easterly. Starting early, we travelled slowly all day. Next morning, whilst dressing, we heard our colporteur shout in the front of our boat, and, on going out, saw a small boat with nine rough fellows aboard paddling off as fast as possible. They were thieves; but the sight of foreigners, who are known to carry most deadly weapons, had frightened them. Our protection is in God, and "nothing worth taking."

ANNOYANCE FROM A MANDARIN.

Late that night, we came to our destination. A deceitful fellow came to our boat, and spoke as our friend. About nine o'clock we saw many lights approaching. A Mandarin and some scores of armed soldiers were quickly upon us. They rudely dragged out our colporteurs, who were sleeping. Kneeling before the Mandarin, ourselves standing close behind, they were examined. The officer said they must be locked up for the night. But we protested, showed our books, refused to go until they were released, &c., and the Mandarin wisely released them. He was a sensible man. And as a vigilant watch was kept against thieves and rebels, he feared we might have come to carry out some covert scheme in connexion with disguised traitors living there. When he saw that we had honest business, and that the two foreigners would occasion him some trouble if he ill-treated their agents, he gave them warning; and on promise that we went away next morning, he gave them up. There was too much disturbance in the neighbourhood, which had been represented as being at peace, to render it a proper season for distribution of books by foreigners; and so we promised that we would leave early, and with a respectful greeting we bade him and his noisy soldiers "good night." The consequences would not have been serious to our men; but they must have borne the annoyance of two or three days' confinement—if once shut up. The two Missionaries were treated respectfully through the whole affair; but this is their deceitful way of managing. They thwart and annoy us, by playing upon the natives.

The next day we came nearer home, and with favourable reception distributed, at fifteen villages, nine hundred and forty copies of the New-Testament Scriptures.

Our next trip was to Fuh-Shan, that large city which was so long held by the rebels, and has been so desolated by fire. We were received tolerably well, our books were eagerly caught up, and we gave out nearly four hundred to them.

You will see from these hurried particulars, that a spirit of union and zeal and joy is evoked on the foreign Stations by your generous zeal at home—that the New Testament is generally well and eagerly received as a "foreigner's book," but its circulation is a work of some anxiety and toil. Let your prayers therefore follow us and this our work.

INDIA.

WE earnestly beg that the following communication may receive a careful reading.

Extract of a Letter from the Rev. Thomas Hodson, dated Bangalore, March 21st, 1855.

As soon as our District-Meeting in Madras was concluded, I left for Negapatam and our other Stations in the South of India. It was desirable, on many accounts, that I should embrace an early opportunity of taking this journey, and the present appeared to be the most favourable one. As Mr. Pinkney, who had travelled in the Negapatam and Manargoody Circuits, was returning to Trichinopoly, after attending the District-Meeting, I prevailed upon him to go a little out of his way, and accompany me in my tour, that, in the arrangement of some important matters, I might have the benefit of his experience.

VISIT TO MRS. CRYER'S GRAVE.

We arrived at Negapatam on Saturday morning, the 17th of February. We found our two Assistant Missionaries, Messrs. Hobday and Evers, quite well, and zealously engaged in their great Master's work. I had long conversations with them about the state of the Circuit, in all its departments; feeling very anxious to ascertain all its real wants, that I might be able to give our young brethren suitable directions and advice. I was perfectly satisfied with their past proceedings, and felt confidence in advising with them as to the future. We rejoice in Mr. Simpson's appointment to this Circuit, and pray not only that he may arrive safely in India, but that he may be soon followed by others who will all be spared to live and labour long in this important field. In the evening I called to see some old members of Society whom I had known in other Circuits many years ago. It was cheering to see them stand fast in the Lord, and to hear of his gracious dealings with them and their children. While conversing with the children of God in this place, I was frequently reminded of those members of the Lord's family who had been removed hence to their heavenly home. I went one evening to the old Dutch burial-ground to see the tomb of the late Mrs. Cryer and her sister. A neat sarcophagus-shaped block of black granite marks the spot where their mortal remains lie side by side. On the upper surface of the stone is the following appropriate in-

scription:—"In memory of Mary, the wife of Thomas Cryer, Wesleyan Missionary, who died at Manargoody, December 13th, 1843, aged thirty-three years; and of Margaret Burton, her sister, who died at Negapatam, January 2d, 1848, aged twenty-eight years. 'They were lovely and pleasant in their lives, and in their death they were not divided.' (2 Sam. i. 23.)" Alas! there is now no Missionary's wife or sister here, to teach the Heathen girls of Negapatam, or those of Manargoody and Melnattam, the way to heaven. The lambs whom the Good Shepherd has commanded us to bring to him, are wandering in the wilderness, no one cares for their souls.

NATIVES AND ENGLISH AT THE LORD'S TABLE.

February 18th.—This morning Mr. Evers preached in the Tamul language to a mixed congregation of English, European descendants, and natives. In the evening I preached to a somewhat similar congregation in the same chapel. Afterwards I administered the sacrament of the Lord's supper to the members of our Society, both native and English, as well as to a few others who occasionally communicate with us. It was a pleasing sight to see English people, converted Hindoos, and European descendants, all kneeling together at the table of the Lord. The Rev. Mr. Howland, an American Missionary, who had been a few days in Negapatam, and who was ready to embark on the morrow for his Station in Ceylon, also formed one of our little company. Thus to meet at the Lord's table, on his own day and in his own house, with converted people of different nations, languages, and colours, is well calculated to cheer the Missionary in his work, and to strengthen his hopes of meeting in the Father's house above, to spend one eternal Sabbath with the innumerable company gathered out of every nation, and kindred, and tongue, and people, who have washed their robes and made them white in the blood of the Lamb. Whilst engaged in this holy service here, I could not but think of the brethren, Bourne, and Longbottom, and

Cryer, who all preached in this chapel, who were all fellow-labourers with me, but who have all rested from their labours, and are now employing their nobler powers in praising Him who loved them and washed them from their sins in his own blood; to him be glory, for ever and ever. Amen.

A JESUIT COLLEGE.

Monday, 19th.—We went this morning to see the Jesuits' College, which is situated about a mile to the north of our Mission-house. The building is large and pleasantly situated, but not quite finished. There are between seventy and eighty students: about sixty of them are natives, two are Europeans, and the rest are European descendants. There are six Professors and one Principal of the College. The students receive a first-rate education, and already some of them have obtained important offices in India, both in the Honourable Company's and the Queen's services. They have a printing-press on the premises in active operation, and seem disposed to neglect no means of accomplishing great things in India. The Principal, and also the Professor who conducted us over the establishment, were very polite and communicative. On leaving, I could not but lament that so much learning and labour were devoted to a spurious Christianity, and thank God for a purer faith: but inasmuch as our mere creed will not save the people around us, we feel determined, by the grace of God, not to be outdone by a Jesuit in zealous and persevering labours for the conversion of the Heathen to whom we are sent.

OUR OWN SCHOOL.

Tuesday, February 20th.—This morning I examined our boys' school in Negapatani. As you have a full and correct account of the school in our last District-Minutes, I need not repeat it. I merely add, therefore, that I was well pleased with the diligence and zeal of our two young brethren, the Assistant Missionaries here, who have been the principal Teachers in the school: I would not change them for all the six learned Professors in the Jesuits' College. It is true we cannot in our school give a scholastic training equal to that which they give in their College; but, thank God, we can give, and are giving, that knowledge which makes men wise unto salvation. We teach, in order that the students may be converted to God; and in this we have not been left without marks of the Divine approbation. About

twelve months ago, as you will remember, one of the scholars in this school was converted; and a very interesting account of him was given by Mr. Jenkins, which appeared in the Missionary Notices for September, 1854. I am happy to say that the youth is still doing well, and is likely to become a useful agent in the Mission. Thank God, we have, just now, from the same school, a similar case, which you will be glad to hear.

A YOUNG CONVERT.

It is briefly this: A little while ago, one of the first boys in the school manifested deep convictions of sin, and was anxious publicly to renounce Hindooism, and openly to express his faith in Christ by being baptized. He made known his convictions and wishes to Mr. Hobday, but was afraid, for a long time, of mentioning them to his father; well knowing the opposition he would meet with from him, and also from his other relations. But when at length he did summon courage enough to tell his father all his mind, he had to encounter a terrible storm of rage. His father flogged him, scolded him, spit in his face, and threatened him with other marks of his displeasure, if he persisted in becoming a Christian. The boy endured all with meekness and humility. He could have no protection from the law of the land. As that law is administered in Negapatani, it will not protect a boy from the violence of his relations in a case of this kind. The lad determined therefore to flee to Madras, as a city of refuge, where he would be allowed to choose for himself in spiritual matters, and be defended, by law, against Heathen violence. Similar cases have been tried several times in the Madras courts, and always decided in favour of the convert; but out of the jurisdiction of English courts, Hindoo law prevails in these cases; and by that it would be decided that a youth under eighteen years of age is not at liberty to embrace Christianity in opposition to the wishes of his father. Under these circumstances this boy started for Madras; and as Mr. Pinkney and I were going to Negapatani, we met with him at Sheally, about forty miles on his journey. It was about eleven o'clock at night when he came to us in the travellers' bungalow, and told his tale with much simplicity and feeling. He had with him a small bundle, consisting of his New Testament and a few school-books. In his anxiety to save his soul, he seems to have forgotten his bodily wants, and to have taken

no thought for the morrow; for when he started on this journey of one hundred and eighty miles, all the money he had was two annas and a half, about three-pence halfpenny. He raised a little at Tranquebar by selling one of his school-books (his Euclid's Elements of Geometry) for four annas, about 6d. Of this he had a little remaining when we met with him. We replenished his little store, gave him suitable advice, and he went on his way rejoicing. But his father pursued the little fugitive, caught him, and took him back to Negapatam. I have not yet heard the particulars. But the matter, it is to be hoped, will not end here. If the boy remain steadfast, and we pray God to grant that he may, this taking of him back again to his Heathen relations will eventually be no triumph to Heathenism, but in the arrangements of Divine Providence will turn out for the furtherance of the Gospel.

You will remember that our brethren, Hobday and Evers, whom the Lord is thus blessing in their educational and other efforts, are themselves the fruits of Missionary labour. They were both members of our Mission-students' class, under Mr. Jenkins in Madras, and by him were carefully instructed and qualified for their present office in the church. Thus the Lord is raising up Ministers in India, appointing them to their respective fields of labour, and then causing them to say with gladness, "We have not laboured in vain, nor spent our strength for nought."

MISSION PREMISES.

The room in which the above-mentioned scholars have been taught was almost blown down, in the hurricane which destroyed so much property in this part of India, on the 27th of March, 1853. The walls are cracked and bent; the roof has for a long time been supported by props, and must be taken down before the next rainy season, or the whole building will fall to the ground. I cannot make you understand all the particulars by any description I might attempt. However, the fact is, that after obtaining the best advice I could get, I have given directions for the room to be pulled down and rebuilt in a substantial manner, according to a plan kindly given me by an English gentleman in the Honourable Company's service, who thoroughly understands such matters. We shall circulate a subscription-paper here, and we hope to obtain a few pecuniary contributions; but the rest must come from your

grant to the District. However, if you will kindly make our wants known in England, you will doubtless obtain a few special donations on this account, and also on account of the Manargoody house, which I shall have to mention presently. We have many friends who will give something, that the Jesuits' College may not be the only educational establishment in this large Heathen town. We shall want forty or fifty pounds. I send you a rough pencil sketch of our old Dutch-built Mission-house, with the school-room on the premises as it will appear when rebuilt.

GENERAL PROSPECTS OF NEGAPATAM.

I may observe that Negapatam is, in some respects, not so important a place or so desirable a residence as it was when the Collector, and other English gentlemen in the Honourable Company's service, resided here. Neither can we now obtain the same amount of subscriptions to meet any emergency for the carrying on of our regular work, as we could at that time. Other arrangements are, however, in contemplation, which, if carried out, will effect very important changes here. It is very likely there will be a railway laid down from this port to Trichinopoly; if this be done, Negapatam will become a much more important town than it has ever been; and we shall have ready communication with other Stations, with additional facilities for the carrying on of our great work. Travelling is now, in this part of India, a most tedious affair. However, whether there be a rail or no rail, English or no English residents here, the native population is, and will continue to be, vast and important. It now calls, and will continue to call, for the best efforts of all the Missionaries you can send, and all the native Ministers whom the Lord may raise up in the place.

During the few days that I stayed here, there were other services held which I have not mentioned; such as, preaching to the Heathen in our North-gate chapel, a class-meeting, the baptism of two children by Mr. Pinkney, and a Tamil sermon by him one week-evening. Also, as opportunity offered, we went about and looked at the town on all sides, noted the positions of our chapels, schools, and Mission-house, inquired into all the minor arrangements, Circuit duties, &c.; and it was clear to me that former Missionaries here had, like experienced generals, skilfully made all needful arrangements for attacking this stronghold of the

enemy: we want adequate re-inforcements immediately; and then, under the command of the great Captain of our salvation, this stronghold of Heathenism must fall before the preaching of the Gospel, and the people become the willing subjects of the Prince of Peace.—In looking at this Negapatam Circuit in all its aspects, and the work in all its bearings, I think you will say with me we have reason to thank God, and take courage.

**MANARGOODY, A FORMER STATION,
NOW FORSAKEN.**

Thursday, February 22d.—This evening we arrived at Manargoody, once a delightful Mission-Station, but now a poor, abandoned, desolate, forlorn place. Where the little chapel stood there is nothing but a mound of earth, and some brick-work which supported the pulpit. Of the Catechist's house and the houses of the few native Christians which were near it, not a vestige remains, except here and there a few feet of mud-wall. The thatched cottage, called the Mission-house, in which a succession of Missionaries lived, still stands; it threatens to fall, but yet it stands. There are walls, and doors, and windows, and a roof, but all sadly out of repair. The great storm already alluded to made a wreck of these premises. There was at that time no Missionary living here; there has been none since. Two succeeding monsoons have increased the desolation effected by the storm; and if something be not done before the next rainy season, there will not be even the shape or skeleton of a house remaining.

It is a grievous thing for us to enter upon Stations, and then abandon them in this way. We had better never begin a Mission to any place than do as we have done at Manargoody. To begin a work of this sort, and then in a year or two give it up, is just the way to confirm the Heathen in their Heathenism. Every retreat on our part is a triumph on theirs. Here we erected the standard of the cross, and then shamefully retreated before the face of an inferior power. The reason is well known: it was because the soldiers of Christ who entered the battle-field were not supported. As they fell, there were none to step into their places. The ground was abandoned to the enemy amidst the exultations of Satan and bigoted Heathen Priests. When we see Hindoo temples in ruins, we conclude that Hindooism, in that locality, is falling; and when they see our Mission-houses and chapels in ruins, they conclude

that Christian Missions are a failure, and become confirmed in their idolatry.

By abandoning Stations we not only confirm the Heathen in their Heathenism, but we grieve our friends here, and forfeit their confidence. When Mr. Cryer was in this Circuit, a respectable Hindoo gentleman built a school-room for us, in the best street of Manargoody. It is a good substantial building, worth fifty or sixty pounds. This gentleman built the room with the understanding, of course, that the school would be superintended by a resident English Missionary; but, alas! we have not kept faith with this Heathen man, who loved our nation and built us this synagogue. There the school-room stands, as a beacon, warning all Hindoos against helping the Missionary.

Besides, by abandoning Stations as we have done Manargoody, we tantalize sincere inquirers, and destroy the degree of confidence which they had but just begun to repose in us, and the offers of mercy we made them in the name of our Master. We came to these diseased souls in Manargoody, and offered them a healing balm; but just as they were becoming convinced of its healing power, we turn from them, pass away on the other side, and leave them to perish. We found them perishing; we offered them the water of life; they were so far gone, that it was long before they could be made to comprehend the nature of our offer; but when at length they are just about to drink of it, we withdraw the cup; they feel they are tantalized by our offer of the Gospel; they return to their old sins, and are more confirmed in their idolatry than ever they were.

But this is not all: it has to be added that, by abandoning Stations, we leave young converts dreadfully exposed, and help to turn them back to Hindooism. I do not know that any Manargoody Christian was so tested; but in Melnatam many have; I shall have to speak of them presently: and in the Canarese District, at Goobbee, old Daniel has been most severely tried by the abandonment of that Mission. I hope to visit that Station soon, and then I shall be able to give you more particulars. But, as a general thing, when a man and his family have left their friends and relations, and all they have in this world, by becoming Christians, when they have been forsaken of all because of their attachment to us, it is a very hard thing for us to forsake them too. And if we go back to re-occupy an abandoned Station, it will be a long time before confidence in us is

restored : but the longer the delay, the greater the evil.

It sometimes happens that a Station is given up because it proves unhealthy, or there is some evil connected with it which was not known when the Station was commenced. But there is nothing of this kind in Manargoody. It is as healthy a town as any in Southern India, and is remarkably clean, open, and pleasant. I have not seen or heard of any town in the District which in these particulars is superior to it. The streets are wide, and the houses not crowded together. The Mission-residence is about ten minutes' walk to the south of Manargoody. The population is about 20,000. A Missionary who loves preaching may here find ample scope for that primary duty. A first-rate English school may be had of respectable and intelligent Hindoo youths: a charity school for poor children, and especially for the poor little destitute Christian children from Melnattam, ought to be established on the Mission-premises. In this the Missionary's wife will find plenty to do, and an ample compensation for her toil. The villages round Manargoody may all be visited, on a system, in regular course; and, indeed, there is every opportunity for usefulness that a zealous Missionary could desire, and, under the Divine blessing, every prospect of success as the result of zealous, persevering effort.

WHAT SHASTERS HINDOO YOUTH NOW READ.

Friday, 20th.—We went to the boys' school, which is kept in the room built for us by a native gentleman, as already mentioned. The master is a Portuguese descendant, who appears to do his best; but without English supervision not much will ever be effected. We arranged for an examination on the following Monday. Several of the elder boys walked with us to some of the temples, and to different parts of the town. Afterwards they accompanied us to the Mission-house. I spoke to them plainly respecting the only way to heaven; and in the course of my remarks I said, "Now read your own Shasters and the Bible too: ascertain which of them has the clearest evidence of being a revelation from God, and then believe and obey that." A youth of about eighteen years of age replied, "We know very little of the Hindoo system: the Brahmins never teach us, and they do not even wish us to read the Shasters: the only religious book we read is the Bible." I believe

this statement to be strictly true. These youths, and others too, would be delighted to come to the Missionary every day for instruction; and the result would be important beyond the calculation of men and angels. It is out of the well-instructed and converted young Hindoos that we may reasonably expect the Lord to raise up the Luthers, and Wesleys, and Whitefields of India. Happy and honoured will that Missionary be whom the great Head of the church shall appoint to this important work.

On Monday morning, at six o'clock, all the boys of the school, about thirty in number, assembled at the Mission-house, according to previous arrangement. They read portions of the New Testament in English, translated freely into Tamul, and answered sundry questions respecting the portions they read. They had some knowledge of geography, grammar, history, &c.; but in all their studies they are very far below the boys at Madras and Negapatam; and yet, as to intellectual capability, they are, I imagine, exceeded by none in any part of India. In the course of conversation which followed the examination, one boy, about fourteen years of age, stoutly vindicated the practice of idolatry; but said, "We do not worship the idol: we worship God in the idol, and the image is only a representation of God." I said, "One of your idols is like a monkey, and others like ugly, disgusting monsters. To say that God is like any of these, or is represented by them, is an offence unto him. Now, if you were to draw the picture of a monkey on the wall, and then say to your father, 'Father, look there: that is your likeness: I have made it, that when I see it I may think of you,'—your father would be offended. So God is offended with those who make and worship idols as representatives of him. He has plainly commanded, 'Thou shalt not make to thyself any graven image, or the likeness,' &c. The other boys smiled; but my little disputant was unconvinced, but just such a boy as a Missionary delights in teaching. When these fine lads are converted, they will become able champions for the truth. But they now need daily instruction, and they must have it. We want men of faith and steady, plodding perseverance; men who will do their work because the Lord has appointed it, whether they see success or not. The Lord will take care of the result.

WHO WILL BUILD A MISSION-HOUSE AT MANARGOODY?

At Manargoody, and all similar Stations far from English society, there should never be fewer than two married Missionaries. Here we shall want two Mission-houses, each of which will cost £400: but what is this amount amongst our rich folks at home? If a few friends do not give it to you in answer to a special appeal, perhaps some one will lend it at moderate interest or on annuity by special arrangement. This we must leave with you; meantime, as a step towards the re-occupation of Manargoody, I have given directions for the wreck of a Mission-house to be repaired and made habitable. I send you a pencil sketch of what it will look like when the repairs are completed. All will be finished, I expect, by the time this letter arrives in England. For these repairs (as well as for the rebuilding of the Negapatam school) donations will doubtless come in to your treasury according to our need, viz., £30 or £35. By the time Mr. Simpson arrives, the Manargoody house will be a shelter for him, or any other Missionary, who may visit it occasionally from Negapatam during this year; and it will be a good temporary residence for the brother who may have to superintend the erection of the new Mission-houses.

We mourn over the present state of things, and wait with prayerful anxiety for help. Much labour has been bestowed on this Circuit, and much good seed has been scattered and watered by many tears. But, notwithstanding the neglect which we have to mourn over, perhaps all the good seed has not yet been choked. Here that truly apostolic Missionary, Thomas Cryer, preached the word; and here that holy woman, Mary Cryer, agonized in prayer for the Divine blessing on her husband's preaching, and here, in this half-ruined house, she died. They both went forth, at their Master's command, to work in his vineyard; and they continued to work, until he said, "It is enough, come up hither," and they entered into rest. But are there no labourers, like-minded, left behind in the church below? Or are there no means of sending them to this land? Have the money-holders in England, whom the Lord has put in trust for the carrying on of this great work, appropriated all that their Lord put into their hands? Let me intreat you to put these questions, for us, to our Societies and friends in England; and you will, I hope, soon have a cheering answer to send us. Not only

will men and women like Thomas and Mary Cryer be found, but thousands who loved them, and their great Master, and the cause in which they lived and died, will freely cast their offerings into the treasury, and place at your disposal all you need for sending us fresh labourers to begin again the cultivation of this wilderness, that ere long it may become like the garden of the Lord.

MELNATTAM, ANOTHER FORSAKEN STATION.

Saturday, 25th.—This morning we came to Melnattam, another of our abandoned Stations. It was once the residence of two Missionaries; but now the Mission-house is a ruin: all that remains are a few walls without doors, or windows, or roof. I send you a pencil sketch, but cannot convey to you any idea of my sorrow of heart whilst I stood looking at this scene of desolation.

The village of Melnattam contains about three hundred inhabitants, who gain a scanty subsistence by cultivating a rather barren tract of land. The portion belonging to the village is about three miles long and two and a half wide, the whole rent of which is only about £70 per annum, but quite as much as it is worth. The best soil is divided into gardens and small fields, and the remaining portion is common grazing land for all the cattle of the village.

The moral state of these villagers is very low indeed; and it is to be feared that the nominal Christians, about sixty in number, are not much better than the Heathen. They were formerly Papists; but they renounced Popery, and placed themselves under Mr. Bourne's pastoral care many years ago. From that day to this no one has even professed to care for their souls except our Missionaries, and we have almost deserted them. Under these circumstances their moral state is, perhaps, quite as good as we could reasonably expect it to be. Their children are surrounded by bad example of every kind, and are growing up confirmed in ignorance and vice. Altogether, their case is a very painful one.

The chapel, which was built by Mr. Bourne, and an engraving of which appeared in a Quarterly Paper some years ago, still stands, and is in tolerably good repair. Mr. Hobday or Mr. Evers comes over from Negapatam, forty miles, about once a month to preach and examine the school, &c. Under some circumstances, this would, perhaps, be deemed sufficient for a small village; and if the Christians here were generally

advanced in knowledge and Christian grace, or if we had a good Catechist or Leader, or any other confidential person, to whom they might look up, this supply would be very effective : but the condition of Melnattam is the very reverse of the one just supposed,—there is no one to co-operate with the Missionary, or to second the object of his visits. We fear that most of the good seed perishes.

Sunday, 26th.—Mr. Pinkney preached in the morning, and Mr. Hobday in the evening. The congregation was about thirty on each occasion, exclusive of the school-children. Many of them were ragged and dirty ; and one can scarcely wonder at it ; for they are all poor, and some very poor indeed. Several of them are widows ; and these we assist a little. By a grant from the Madras sacrament-money, and a little from other sources, Mr. Hobday provides the widows with a new cloth about once a year, that they may appear somewhat decent in the place of worship on the Lord's day ; but as this is generally all the clothing they ever have, it is no wonder that they are occasionally in rags. It appeared to me, also, that there was a dull, senseless appearance about the people, very different from all the other Tamul congregations which I have seen. But here, again, what can we expect from people brought up as they have been, without education, and living as they live, without any employment or society calculated to call their mental powers into activity ? We have seen them in this low position, and have not done all that was required to lift them out of it : we are verily guilty concerning our brethren. The nominal Christians of this village have very strong claims upon us : we took them from Popery, to show them a better way ; they abandoned their old teachers to come to us ; they did this publicly before the Heathen ; and it was known to all that our Missionaries had become their Pastors. For a time we did watch over them as a flock ; but, alas ! the shepherd was removed, the Pastor's house is a ruin, and these poor souls are as sheep without a shepherd. What can the Heathen think of us ? How are they likely to abandon their relations and friends for the sake of Christianity, with the prospect of being abandoned by us in return ? Who is to answer for the souls of these Heathens, thus prejudiced against Christianity by our neglect of the professing Christians ? We cannot blame the Committee ; our District-Meeting is not in fault : the matter rests with the Christian public,

who possess and keep back the means of helping us. Let me entreat you again to make our case fully known. Tell all our friends that, even after Mr. Simpson's arrival, we shall have only four European Missionaries in the whole of the Madras District ; which is about one-third of our former number. Four Missionaries as the Methodist portion of the allied army which has to conquer the millions of Southern India ! It was once said on a great occasion, " England expects every man to do his duty ; " but we now say, Every Missionary expects England to do its duty. Only let us have something approximating to a reasonable force, and, by the grace of God, we shall see these strongholds of Satan destroyed. I do not recommend anything extravagant for this place. I do not even plead that the Melnattam Mission-house should be rebuilt at present ; but I do plead that Manargoody, nine miles distant, may be supplied, as already recommended ; and then Melnattam, being the second place in the Manargoody Circuit, will be properly attended to ; these poor ignorant people and their children will be cared for, and persevering labour will be followed by success. I am very sanguine in my expectations of help ; and with it we shall, I am sure, have the prayers of the church, and the blessing of God.

TRICHINOPOLY.

Wednesday, 28th.—We arrived at Trichinopoly this evening, and found Mrs. Pinkney and the children quite well. Trichinopoly is divided into two parts,—the cantonment, and the native town, about two miles distant from each other. The cantonment is very pleasantly laid out, and, though very hot, it is one of the most healthy places in the Madras Presidency. The native town contains an immense number of inhabitants. It surrounds the celebrated Trichinopoly rock, and has in its immediate vicinity two or three very large villages, and the far-famed temples of Sreeringum. Being a fortified town, it is sometimes called " the fort," in contradistinction to the cantonment, which, of course, is unwall and open. The fortifications have long been in a dilapidated state, and now I see the authorities are throwing the ramparts into the trenches. If they proceed to the completion of this work, there will be a fine open belt of level ground all around the town, instead of a filthy ditch. The alteration will add greatly to the comfort of the people, and the healthiness of the fort.

In the English regiments stationed in

the cantonment, we have generally had some members of our Society; and our Missionaries have, for years, been in the habit of visiting the place from Negapatam or Manargoody, two or three times a year. On these occasional visits, the Missionary preached in our chapel, met the classes, and attended to other pastoral duties in the cantonment. But nothing was or could be done efficiently in the native town by visits of this kind. At length, however, a Missionary was appointed to Trichinopoly, who considers the native his proper work, but who also attends efficiently to the English. Here, as in all cantonments, our English Society and congregations are very fluctuating. By the removal of regiments which has just taken place, the best boys of the school have left us, the number of members is reduced to two; and it is uncertain at present whether or not there will, for some months, be any English congregation at all. This seems discouraging; but it has, nevertheless, one cheering aspect. Converted soldiers go to distant places, and are instrumental in doing good wherever they go. If I am correctly informed, a soldier introduced Methodism into China. And now some of our pious soldiers from India (I think from Trichinopoly) have just introduced Methodism into Burmah: they have built a small chapel, and are trying to improve their opportunities of doing and getting good. Discouraging as the English work may seem, and strange as it may appear to some that we have to report so few members as the result of so many years' labour; yet the above-mentioned view of the case is the correct one. The soldiers of the King of kings, by erecting the standard of the cross in distant lands, claim them as by right belonging to the Lord Jesus Christ; and they call upon British Christians to come up and possess the land.

Whilst, however, the English work, in this or any other cantonment, is not to be neglected, it must never be considered as the Missionary's chief work. The native town of Trichinopoly, with its tens of thousands of idolaters, has the prior claim. Mr. Pinkney and I are of one mind on this subject; and we have had long conversations about the best mode of conducting our operations here. And our plan is this: In the principal streets of the native town, we must have little sheds or open rooms by the roadside, in which the Missionary can stand and make his attack on Heathenism. In some or all of these we may perhaps have Tamul schools. But these way-

side rooms for preaching to the Heathen will not do for quiet Christian worship on the Sabbath-day. For this we shall require another and a different kind of building; and in it we may have a good English school. Some cheap building must be erected as a chapel and school-room, or perhaps a small house may be hired for a time. This is our plan of labour, this is the work to be done; but there is only one man to do it all. In the Minutes, Mr. Evers is appointed with Mr. Pinkney at Trichinopoly; but he remains at Negapatam: he cannot be taken away from that Station until some other person be sent there; and even then we must remember there is Manargoody vacant, which ought never to have been vacated. On every hand there are cries for help, to which we hope you will lend an attentive ear. We need reinforcements, even if we retain all the men now in the field. But this we cannot do: health fails, and other casualties occur, which interrupt our plans. Just now, as you will see by the District-Minutes, Mr. Jenkins requests permission to visit England for one year. He needs the change, and I hope it will be granted. Thus looking at the work which has to be done, and the changes which must ere long take place, you will see the necessity there is of sending help to India without delay.

On the Mission compound Mrs. Pinkney has a very interesting girls' school. A little while ago she had seventy girls in a room twenty-eight feet by fourteen. Since then, however, the numbers have decreased, and a new large room has been erected; and certainly not before it was needed. I can fancy the old one full of children being something like the "Black-hole" of Calcutta. Mrs. Pinkney will, I hope, give you an account of her school, as she is better able to do it than any one else. I just mention this girls' school here, because it is the only one which we have in this District out of Madras. They are needed everywhere; but we have not a Missionary's wife on any of our other southern Stations. There are many difficulties surrounding the subject of female education in India; but if you can send us suitable agents, we shall be able to effect something satisfactory in this important duty.

I say nothing now about the wants of Madras: they were stated in the District-Minutes. And I say nothing here about the wants of the Stations in the Mysore District. Those places were not included in my tour. I have yet to visit the abandoned Station of Goobbee, &c.,

which I shall do as soon as possible. I think I am not asking for anything unreasonable, when I ask that our number of Missionaries may be kept up; that when one dies, or fails by sickness, another may be sent. Restore us to our original number, keep that up, and we will be satisfied. Or fix any number you please, only let it not be diminished, and we shall be able to do something on a system; but with agents dwindled down from thirteen to three, and Mission-premises given to the moles and the bats, we often feel sadly discouraged. I am not so unreasonable as to suppose that all the Preachers of the Gospel needed for the conversion of India are to be sent from England: we shall have them raised up in this country, if only we use the means. Neither am I so unreasonable as to suppose that we shall have them without using the means. Without English Missionaries to instruct and train the young men whom the Lord may add to the church, it is the height of absurdity to expect a native ministry. These plain remarks upon what I have

seen in my tour, will, I hope, make known to the Committee the wants of the Tamul District, exclusive of the city of Madras. I cannot state the particulars of the Canarese District just now; but it needs three additional Missionaries immediately. I believe the Committee will help us as soon as they possibly can: meantime, we shall cheerfully and in faith

“Labour on at God’s command,
And offer all our works to him.”

After having travelled about seven hundred miles, and been absent from my Station about seven weeks, I returned home on the 14th of March, and found my family and all the members of our Mission-circle in good health. Through mercy, I did not meet with the slightest accident on my tour, or suffer from a single day’s sickness. I conclude with requesting you to lay the preceding statements before the Committee, and by praying that every blessing may attend you and your colleagues.

NORTH AMERICA.

NEWFOUNDLAND.

*Extract of a Letter from the Rev. Thomas Smith, dated Bonavista,
January 25th, 1855.*

(Concluded from page 141.)

REVIVAL OF THE WORK. CONVERSIONS.

DEC. 14th.—At a prayer-meeting held at a private house, one young man was a little relieved of his sorrow, and could almost believe on the Saviour. He then went home, still earnestly seeking for a clear sense of the Divine favour, and soon happily succeeded. On the preceding Saturday week, he was at a drinking-house with some of his sinful companions, and went home from thence in a state of intoxication. On the next morning, he felt somewhat ashamed of his conduct, but did not attend Divine service in the forenoon. He was present, however, at the evening service, and was brought under deep conviction. The second hymn for the service was the 36th, and as I was giving out the last two lines of the second verse,—“Drunkards, your sins on him were laid,” &c., my face was, I cannot say accidentally, but providentially, though not designedly, turned full upon him;

and this circumstance, together with the very striking language of the hymn, was made the means of bringing him to a humbling and painful sense of his condition. The sermon afterwards deepened his impression of his guilt and danger, and from that time to this date he continued to seek forgiveness at the hand of God with increasing agony of soul. On his return home from the prayer-meeting, his father endeavoured to comfort and encourage him; and with this view he began to read to him the 162d hymn; and while repeating the first half of the second verse, the name of Jesus

“Scatter’d all his guilty fear,
And turn’d his hell to heaven.”

A number of his neighbours and acquaintances being present, he began most fervently to exhort them to seek the Lord. One of them, a young man from Catalina on business, was melted into tears, and, it was hoped, began to seek the Lord with purpose of heart. A good part of the night was spent by the

company in praise and prayer. The night before the young man first mentioned could not sleep for distress of soul; this night he could not sleep for joy.

15th.—I held a prayer-meeting, when the room was so completely filled that it was impossible for the people to kneel. At several prayer-meetings held by our people during the week, a goodly number of souls have been converted to God.

17th.—I preached in the morning from John i. 29. In the afternoon I met two classes for tickets, and received six persons on trial,—five backsliders, and one new convert.

18th.—I went, by special request, to Catalina to visit an aged member of our church there, who is very sick, but very happy. I preached in the afternoon from Luke xviii. 13, and returned home. In conversation with a woman during the day, I learned that, in consequence of her husband being under so much concern about his soul on the preceding Monday morning, as to be unable to attend to his business as usual, she had scolded him; but afterwards, on reflection, she saw the impropriety of her conduct, and began to feel uneasy about her own soul. On the next day she was still more wretched from an increasing conviction of her sinfulness; and on the day following, her concern was so great, that she was forced to go and request some of her neighbours to go to the chapel to pray with her; and, while there, the Lord blessed her with a comfortable sense of his mercy.

21st.—I went with Mrs. Smith to Bird-Island Cove, where the Lord has been performing a great work. As we were about entering the place, I observed a man at a short distance from the road walking about with a very disconsolate air; and, on ascertaining from a boy, who happened to be near, who the person was, I called him, and found that he was in a state of unutterable distress about his soul. While I was talking with him, I observed two other persons approaching in haste from the same direction, who, I thought from their appearance, were going on some special errand to Bonavista; but it turned out that they had heard that I was on my way to the Cove, and they could not wait till I got there, but were impelled by emotions of joy and love to come and meet me, in order to tell me what great things the Lord had done for their souls. And while I was congratulating them on their happy experience, I observed yet another person approaching

for the same delightful purpose. At night I preached to a crowded congregation from Acts ix. 11, and afterwards held a fellowship-meeting, at which many delightful testimonies were borne to the plenitude and power of the saving grace of God, principally by young converts. One man a few days before, under the influence of the carnal mind, was so enraged with his wife for attending the prayer-meetings, that he swore that if she persisted he would burn their house, and every thing in it. But a short time, however, elapsed before he was seized with powerful convictions of his sin and danger; and on the second day, after having passed through great anguish of soul, was made happy in a sense of God's pardoning love. His wife being present at the time of his deliverance, and also engaged in penitently seeking the Lord, rushed into his arms in a transport of gladness, and was at the same instant set at liberty; and thus they rejoiced together in "redemption found through the blood of the Lamb." The work here is, in the estimation of our Leaders, characterized by extraordinary power and depth.

23d.—I attended the funeral of the poor man who was lost in the woods on the preceding Wednesday night. He was found on his knees in a state of great exhaustion, and soon after died. He had been a member of our church from his youth, and was a pattern of meekness, patience, and contentment. It is believed that he was prepared for his end, inasmuch as he had of late manifested unusual earnestness and zeal in his religious duties, and had expressed himself as having participated in the blessings of the revival. I preached from Psalm xxxi. 5, and then went to Catalina, and married a couple.

24th.—I rode from Catalina to Bird-Island Cove, and preached from Luke xviii. 13, met a class for tickets, and received a goodly number of backsliders and new converts on trial.

25th.—A short time since a young man applied to me to purchase a hymn-book, and I afterwards was informed that the money which he brought for the book had been laid aside for the purpose of buying a pack of cards to play with during Christmas holidays; but he had been awakened at some of our meetings, and was thus led to prefer the means of spiritual edification to those of sinful pleasure. (He is, at the time of the transcription of this, happy in the pardoning love of God.)

26th.—Thirteen men met in my class,

all under a good influence, some happy in God, and some deeply penitent. Among the latter was one aged sinner, who was truly broken-hearted, and teachable as a little child.

31st.—I was unable to perform any public service during the former part of the day, with the exception of baptizing a few children. I, however, with great effort, conducted the watch-night service, which was felt to be solemn. A woman was buried in the afternoon, who had been led to seek the Lord in her affliction, and made very happy and triumphant in death.

January 1st, 1855.—I held public service at night, and preached from Romans xii. 1. Afterwards I held the covenant service, and administered the sacrament of the Lord's supper. The covenant service was a novelty, and many seemed startled by its great solemnity. A number of men under concern about their souls, who were at the public service, did not, from some misapprehension, remain at the covenant service, but went to a neighbour's house for prayer. A young female, who had been recently converted, was at home, and, at the request of the men, gave out a hymn, and engaged in prayer with them. After praying a short time, the whole company began to pray and cry for mercy, and she was forced to desist. On this, there being no one else present to speak a word to the penitents, a boy about fourteen years of age, who had been converted the day before, got up and began to exhort them in a most pleasing manner. A few, who had been seeking the Lord for some time very earnestly, were made happy in the enjoyment of saving grace.

4th.—I preached at Bird-Island Cove from Rom. xii. 1, met two classes for tickets, and received a goodly number of new converts on trial.

5th.—Quarterly fast-day. I returned home, and held a prayer-meeting at the chapel in the forenoon. The weather was exceedingly fine; our people's hearts were encouraged by the special tokens of Divine love and power vouchsafed to them the past few days; penitents were in earnest, and it was altogether a good time. In the afternoon I buried a child, and met four classes for tickets. About thirty new members were received on trial, nearly all of whom are converted to God. While I was thus engaged, some of the young men who had lately been saved, went to a part of the settlement called the Cove, to get up a prayer-meeting there. The

news of their errand soon spread abroad, and a much larger company than the house to which the young men repaired could contain soon assembled. And while the meeting was in progress, the power of God came down in a most extraordinary manner, and awakened sinners began to cry for mercy in the house, in the porch, in the yard, and in the adjoining street. Several obtained deliverance from the burden of their sins and Satan's yoke, and rejoiced with joy unspeakable. One man who got his soul blessed went home in his excitement without his cap, and soon after sent a young man in his service to look after it. The young man himself was under concern, and, on getting into the house, forgot the cap, and began to pray for a blessing on his soul, and was also converted before he returned home. At night another prayer-meeting was held in the chapel, when there was a large concourse of people. The excitement was intense, and it was with difficulty that the meeting was brought to a close, and the people induced to leave the house of God. One man came to the chapel-door during the service in a great rage with the meetings. While there, venting his rage in oaths and curses, he was seized with powerful convictions. He then went into the chapel, and was constrained to cry aloud for mercy. On leaving the chapel, he went to a private dwelling, where some of his neighbours accompanied him for prayer; and, after some time spent in earnest wrestling, he obtained deliverance from his guilty fears.

7th.—I rode to Catalina, and preached in the morning from Rom. xii. 1, and in the afternoon from Lam. iii. 40, 41; baptized three children, renewed the covenant, and administered the sacrament of the Lord's supper. The attendance was large, the attention earnest, and many seemed to be under a very good influence. Some eight or ten have lately joined the class here. I returned home at night.

8th.—I held a prayer-meeting at the house of a man who had experienced the love of God shed abroad in his heart during the preceding Saturday night in his bed. Two men obtained a sense of the Divine favour; one during the meeting, and the other after its close, while some of our people were interceding for him.

A CHILD AND AN OLD MAN.

27th.—I went to Catalina; visited several families; preached the sealers' sermon from Gen. xxviii. 20—22, and

held a prayer-meeting with special reference to the sealers. Some weeks ago I gathered the following particulars relative to two persons at almost the extremes of human existence—a little girl about eight or nine years of age, and an old man of seventy. The parents of the little girl, on going to a prayer-meeting one evening, left her in a neighbour's house in company with the children of the family. During their (the parents') absence, she and another girl about the same age employed themselves for a while in singing hymns, and finally engaged in prayer, in which the girl first-mentioned became exceedingly earnest and importunate. In the meantime her parents returned home; and her mother, on hearing her loud and agonizing cries, hastened to endeavour to quiet her, lest she should frighten an infant that was sleeping in the same room; but, like blind Bartimeus, she cried the more for mercy. On her mother observing to her that "she need not be so very much distressed, as, on account of her youth, she was not so very great a sinner," she replied, "O mother, you know not how great a sinner I am, how often I have offended God; but I feel that He is willing to save me, that He is ready to bless me, and I cannot give up praying until I get His blessing." Accordingly she persevered in her importunity, and in a short time Christ, the lover of little children, spoke peace to her soul, and put "a new song in her mouth, even praise to our God." Her father and another man, who observed the scene, had their minds powerfully influenced by it in favour of a prompt and earnest pursuit of salvation. The old man referred to had been proverbial for his profanity and ungodliness. He had not, according to his own statement, been in a place of worship for twenty years last past, and only very seldom previous to

that period. In consequence of some of his neighbours getting awakened and converted, he was induced to attend some of the prayer-meetings, in one of which he was aroused to a sense of his sin and danger, and the consequent necessity of seeking salvation, by means of an exhortation given by one of the new converts. At first he doubted as to whether so great a sinner as he felt himself to be could obtain pardon; but subsequently determined to seek it with all his might. Accordingly he began to wrestle and agonize in prayer to God for mercy; and after a few days thus spent, he succeeded in obtaining a gracious and powerful manifestation of the Divine mercy to his soul, while crying to God at a late hour in the night in his own tilt. He now meets in class, and seems determined to consecrate his few remaining days to the service of God. Is not this a brand plucked from the burning?

RESULTS.

The scenes of idle gossip and sinful dissipation are almost entirely deserted. Profane conversation is very rarely heard. The means of grace are highly appreciated, and numerous and devoutly attended. Our new and commodious chapel in Bonavista is insufficient to accommodate all who wish to obtain pews, and must be enlarged before long. A new and much larger chapel than the one now in use is imperatively required at Bird-Island Cove, and must soon be commenced. Family worship has been commenced in many families in which, till of late, it has been neglected. Bibles and Hymn-books have been in great demand, and are highly prized; and over two hundred persons have been received on trial as candidates for church-membership, nearly all of whom profess to have obtained salvation. To God be all the glory!

RETURN OF THE REV. DR. BEECHAM.

THE friends of the Society will learn with pleasure that, by the good care of Providence, Dr. Beecham landed at Liverpool, on the 12th instant, in good health. In the objects of his important mission he has had complete and most gratifying success. British North America now contains two Conferences, the one presiding over the interests of Methodism in the Canadas and the Hudson's Bay Territory; the other in New-Brunswick, Nova Scotia, and Newfoundland. On the spiritual welfare of these two bodies the religious condition of those rising countries will largely depend. At present their state is hopeful, in a very high degree, and their prospects truly encouraging; open doors, increasing population, and spiritual fruit, cheer them on every hand. We trust that they will be remembered by many in their prayers.

DEPARTURES AND ARRIVALS.

THE Rev. John Thomas and his family arrived safely at Hobart Town, by the "Crystal Palace," on the 14th of April last, on his way to the Friendly Islands.

The Rev. Abraham S. White embarked at Southampton, on July 20th, for Gibraltar, and arrived there on the 25th, having been favoured with a quick and pleasant passage.

The Rev. William L. Binks and family, the Rev. George B. Richards, and Mrs. Richards, embarked on August 8th, at Gravesend, in the "Aberfoyle," for Melbourne, Victoria.

The Rev. Messrs. Hutton, Preston, and Smith arrived in safety at Hong-Kong on the 16th of May.

DEATH OF THE REV. JOSEPH WRIGHT.

THE past twelve-months have been remarkable for the preservation of the precious lives of our Missionaries. Only one European, Mr. Curtis of Jamaica, has fallen on all our extensive field. But it has pleased the great Disposer to terminate the courses of two valuable African labourers, on the soil of their native land. We had lately to record the death of Mr. Brown at Cape Coast Castle; and now it is our solemn duty to announce that of Mr. Joseph Wright, of Sierra-Leone.

A native of the Aku country, Mr. Wright was kidnapped in youth, sold to slave-dealers, and stowed on board a ship, with hundreds of others. The vessel was seized on the passage by an English cruiser, and the miserable slaves set free on the happy soil of Sierra-Leone. There the young Aku was taught, was converted, began to preach the Gospel, and gave such proof of a call to the ministry, that he was sent to England to be trained at our Theological Institution. He profited much by his residence at Richmond, and returned to his own country an able labourer. There he has faithfully discharged his Missionary duties for more than ten years. He learned that his relatives were found at Abbeokuta, and this year he resolved on making a journey for the purpose of visiting them. This he was permitted to accomplish; but, while with his mother, was taken ill. He reached the celebrated slave-port of Lagos, on his way back to Sierra-Leone; and there, feeling death near, wrote a beautiful, wise, and touching letter to his son, whom he had sent to England to be educated at the Westminster Training Institution. There also he rendered up his spirit into his Master's hands, on the 7th of June. We cannot but rejoice that the soil of Africa is becoming, however thinly, sowed with the ashes of such Africans. We may lawfully mourn their departure; but not lawfully omit thanksgiving to Him who has shed on names, that might have gone down to the grave in the double darkness of slavery and of sin, a lustre of a good repute, a holy office, and an eternal hope. May many such men be yearly raised up to live and to die labouring for their native land!

THE amount of contributions and remittances announced on the Cover of the Notices this month is £8,228. 9s. 0d.

The cordial Thanks of the Committee are offered for various acceptable Presents to the Society; namely,—

*To Miss Burgess and Friends, Louth, for a Box of useful and fancy Articles,
for the Bazaar to be held at Madras, care of the Rev. A. Burgess.*

A Friend at Burnham, for a parcel of Calico-Prints, &c., care of the Rev. R. Brooking, Hudson's-Bay.

To Mr. John Wilson, Northampton, for a quantity of Needles, for the use of the South Sea Missions.

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16th of August, 1855, some of which are included in the
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	£.	s.	d.
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The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.]

[SOCIETY ORGANIZED, 1816.

OCTOBER, 1855.

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WESLEYAN MISSIONARY NOTICES, &c.
OCTOBER, 1855.

THE aspect of the work of Missions, in the various places occupied by the Society, is very promising. The strongholds of Satan in Feejee are exhibiting symptoms of surrender and decay, which encourage the brethren of the Australasian Conference to assure the Committee, that Feejee is won to Christ, if there can be afforded to them a sufficient number of additional labourers to take advantage of the present state of the native mind on the subject of religion. The late Conference authorized the supply of four additional Missionaries to Feejee at the expense of the Parent Society's Fund, in the full conviction that the friends of that Mission will not allow the means to be wanting for their outfit and passage. The exigencies of the Missions in New-Zealand have induced the Conference to authorize the appointment of four additional Missionaries to that wide and promising field of labour, also at the expense of the Parent Society's Fund. It will rejoice many hearts in both hemispheres to learn, that the recent arrangements for including those Missions in the Australasian Connexion has not separated them from the sympathies and help of the Parent Society. The Missions in the Friendly Islands will also feel the benefit of the augmented number of young Ministers, not less than twelve, which are about to be placed at the disposal of the Australasian Conference. These arrangements will create a large demand on the pecuniary resources of the Society, which it is hoped will be remembered and liberally provided for by those whose hearts God has inclined to help his cause in the earth.

In France and Germany, in Switzerland and Italy, God is carrying on his work of the conversion of men to the light and happiness of the Gospel.

At Madrid a large edition of the New Testament in the Spanish language has been completed, under the direction of Mr. Alton, at the expense of the British and Foreign Bible Society. A second Missionary has been appointed to Gibraltar, to leave Mr. Alton more at liberty to pursue the work which now calls for his attention in the interior of Spain. The labours of a young Jewish convert, from the Gibraltar Mission, for the benefit of Africans at Plymouth, and the fruit of that Mission now found at Buenos-Ayres, will be noticed on a later page.

From our Armies and Navies, both in the Black Sea and in the Baltic, frequent intimations are received of a good work of God in many hearts. It will be a source of unspeakable comfort to such of our beloved fellow-countrymen, exposed to the privations and perils incident to a state of war, as may receive this Number of the "Notices," to know that they are constantly and fervently remembered by many thousands of God's people in their addresses to his throne.

In India there is a strong desire to restore the waste places of the Missions, and to extend the work among a very numerous and willing people. The appointment of two Missionaries to supply vacancies in India, and two to Ceylon, is but a feeble instalment of what the Society hopes to accomplish for those populous regions, when larger means shall be placed at their command. The beginning which has been made in China requires to be faithfully sustained.

Africa presents an open field for Missionary operation. The recent disturbances at the Gambia will probably result in an extension of the British territory, and in bringing additional tribes within the reach of the Missionaries. The Sierra-Leone Mission prospers, but has serious demands on the immediate sympathy and help of the Society. The place of the lamented Native Missionary, Joseph Wright, and of the respected General Superintendent of the Mission, the Rev. James Edney, again disabled by sickness, and about to return home, will have to be supplied. The extensive regions embraced by the Cape-Coast Mission present appearances of success and future promise, which create applications for agency and pecuniary help quite beyond the present ability of the Society. The same may be said of the extensive Districts of Southern and South-Eastern Africa, whither three or four additional Missionaries are about to be sent.

The demand from the West Indies and from British North America and Newfoundland for more labourers, is at once a cause of joy and a source of embarrassment to the Missionary Committee.

In a future Number some account may be expected of Dr. Beecham's visit to the Eastern Provinces of British America and Canada, and of the new arrangements and proposed extension of the Missions in those prosperous and increasing Colonies. It may at once be stated, that in America, as well as in Australasia and other parts of the Mission field, there is a great necessity for additional labourers, so that Ministers in the Home Circuits will be doing valuable service by watching over promising candidates for the Mission work, and preparing them for those examinations which they must undergo, whether for immediate appointment or for preparatory training in the Theological Institution. There is a present demand for faithful and laborious Ministers, indicating the probability that God is at the same time preparing both men and means to meet the pressing exigency. Early intimation that such men are coming forward, will be gratefully received by the Missionary Secretaries.

Now is the time for prayer, earnest and persevering prayer, to the Lord of the harvest ;—for work, faithful and energetic work, for Christ, both on the part of Ministers pleading with their congregations, and of each zealous-hearted individual in his own sphere ;—for giving, with a liberality only limited by ability, and by the measure of our love to God and of his love to us.

The absence in America, on behalf of Methodism in Ireland, of one

favoured advocate of Missions, and the failure of the health of others,—the pressure of the war on the finances of the country at the present time,—and the exigencies and wants of the work,—combine to form an immediate and urgent claim on the interest and energies of all who desire to see the kingdom of God hastened in the world, which it is hoped will be practically felt and acknowledged at this season, throughout every Circuit and Branch Missionary Society in the British islands.

WESTERN AFRICA.

GAMBIA.

Extract of a Letter from the Rev. George Meadows, dated St. Mary's, August 7th, 1855.

WAR EXCITED BY MOHAMMEDANS,

OUR colony is just now in a very unsettled state. During the last few weeks a Moor from the Senegal has been very actively engaged in setting the Maraboos, the strict Mohammedans, against the Suninkees, or drinking-people, and against us. At his instigation, it is believed, the King of Combo, a Suninkee, who ceded to us the large town of Sabagee and some adjoining territory the year before last, has been murdered. About three weeks ago our Governor sent a Police Magistrate, some Constables and soldiers, to apprehend a man in the town just named, who had taken away the wife of another of our subjects. The people refused to give him up, attacked our men, wounded a military officer, (not on duty,) who accompanied them, in the arm, which has since been amputated, and took two of the soldiers prisoners. Before we had time to hear of what they had done, they sallied forth to the neighbouring towns belonging to us, scattered, killed, or made prisoners, of the people, took their goods, and burnt their houses. Our little grass hut-like chapels at Jeswang and Newcastle, and a good, well-furnished dwelling-house belonging to a European, were also destroyed. The military and militia were immediately called out, and ordered to proceed to Sabbagee. On their way thither, they were surprised by the Mandingoes, who were concealed in the bush, and compelled to retreat. His Excellency, the Governor, who commanded the troops, some of the officers, Seymour Gay, the gunner, one of our best Leaders, and several others, were wounded, and about thirty were killed.

Being too far from Sierra-Leone, or any English settlement on the coast,

to obtain immediate help from it, an application was made to the Governor of the neighbouring French settlement at Goree, who promptly sent us a transport with ninety soldiers and sailors, and a steamer with two hundred men. These, and four or five hundred Sirics and others accustomed to bush-fighting, being added to our troops, on Saturday last the Governor again started for Sabbagee. The inhabitants came out to oppose him, and continued to do so until fairly driven back to their town. Into this rockets and shells were fired for some time, killing many people, setting fire to many houses, but not doing much damage to the stockade, which was made of green wood. At last the soldiers entered it, cut down the people, burnt up their stores, retook a bugle, a brass gun, some rockets and other things left behind in the retreat nearly three weeks before, restored to liberty some of our men whom they had caught and put in irons, and captured their large war-drum. The stockade was pulled up, and every thing that could be eaten or used was removed. In this affair only one man on our side—a French Sergeant-Major—was killed, and not many wounded. The Mandingoes, it is supposed, lost two hundred men and women.

Whether there will be any more fighting at present, I cannot tell; but, if not, there will be after the rainy season, as there are several towns to which the Mandingoes have fled, or in which they have allies, which many are of opinion must be destroyed before we can have a lasting peace.

At the commencement of the war, we—Wesleyans—set apart a day for fasting and prayer. This we did, not only because we dread the usual evils accompanying war, but because we regard this

war as a struggle between Christianity and Mohammedanism, which is now, and has been for years past, making a strenuous effort to propagate its errors in this neighbourhood. We trust our prayers have not been in vain, and believe that we have had many proofs of the Lord being on our side. The weather has been remarkably favourable; the rain has not kept off so long for several years. Several of those who have fallen were old men, or those prepared for their change. Some who have been wounded have exhibited the power, and experienced the blessedness, of their religion as they never did before. The men whom we most needed have been mercifully preserved; and our people from the villages have come in here, where they still have the means of grace. And

though there has been much excitement in the town, and many have had to neglect their ordinary employment, our services have been attended almost as well as ever.

Mrs. Meadows and myself have been much engaged in visiting the wounded and bereaved; and my colleague has been almost every day assisting at the barracks, or on patrol.

Though we deeply regret the loss of life which has taken place, and our present unsettled circumstances, yet we feel we have much to be thankful for. A war would have broken out sooner or later with our present enemies; and, if it had not occurred when it did, it might have been at a time when they would be better prepared to attack or resist us than they are now.

GOLD-COAST AND DAHOMI.

Extract of a Letter from the Rev. Thomas B. Freeman, dated Cape-Coast, July 20th, 1855.

CHRISTIANITY IN DAHOMI.

DURING the past month our intelligence from Whydah and Dahomi has been deeply interesting, calculated to inspire deep gratitude to Almighty God for the removal of serious obstacles out of our way, which temporarily retarded the progress of our Mission.

In a recent letter to Dr. Beecham, I adverted to the intriguing and bad disposition of the Prime Minister of the King of Dahomi. He holds that office by hereditary right, and cannot, therefore, be easily displaced; but I rejoice to inform you that he has met with such a severe check from his royal master, that we do not apprehend any more serious opposition from him.

During Mr. Dawson's recent visit to the King, in May last, the King spoke out plainly as to his personal knowledge of the mischievous intrigues of ———; and, to mark his disapprobation of his proceedings, he has adopted the unusual measure of opening up for us a different channel of communication with, and access to, himself. John Beecham, the Dahomi lad who was educated by us here, and who was in ———'s charge, he has taken out of his hands; and the girls Grace and Charity, who were in charge of an intimate female friend of ———'s within the palace, have also been taken out of her hands; and the King's own son, Prince Badahung, and Tononu, a friendly Chief, are now the

parties through whom we get access to the King.

The Yavogar, or Viceroy of Whydah, who is entirely in the interest of the slave-dealers there, is now also under a salutary check in his bearing towards us. It seems that he told one of his men at Whydah the other day to be careful and avoid any opposition to us, as he valued his own head.

The immediate consequence of this wise and determined policy on the part of the King is, the preaching of the Gospel in the public streets at Whydah, where the Christian Missionary can now stand and openly "proclaim liberty to the captives, and the opening of the prison to them that are bound."

In a letter dated June 20th, Mr. Dawson writes as follows:—"Yours, dated the 3d instant, reached me on the 17th, and it cheered my heart indeed with its contents. On that same day that you wrote your note, I preached to a large congregation under that large tree on your left, going to Madaki's house, and I was very attentively heard. Directly afterwards I was walking in the street, in the market-place, when I heard a poor woman talking loudly to her friends, and pointing to me with her hand, while making some remarks on the subject of my preaching. Then, addressing me, she said, 'Now, Master, you have not allowed us to remain in our darkness that we may have an excuse to give to God.' I said I was

glad to find that she had paid such attention in hearing, and that the only way to escape danger is to come constantly and hear what she is to do to please God. Now," says Mr. Dawson, "every hindrance is removed by the King of Dahomi; and I have now only to contend with the unfriendly influences of different religions, such as Roman Catholicism and Fetishism." Again he says, in the same letter, "I have better hopes for Whydah now. I only beg for two good Teachers to assist me down here; and I hope, under God, we shall soon raise up members."

In a letter addressed to me by the youth John Beecham, dated Dahomi, (Abomi,) April 22d, he says, "The King is doing remarkably well towards us, and I think the gracious work of God wants now to spread its wings as first promised. My dear father, I hope you and the church will pray more for Mr. Dawson, that the Lord may strengthen and encourage him by the grace of Jesus Christ his Son, and open the way into this dark and dismal place, (Abomi,) that the Lord may reign in the hearts of the people, and dispel their idols. I have more to say to you, but I must conclude. Mr. Dawson will tell you all things; but to one thing, my dear father, I beg your attention. I am just going to say to you, that as soon as you receive Mr. Dawson's letters, whether you are in Cape-Coast or at Lagos, or in the way, try as soon as possible to step over here and help us. My bowels are yearning to see you, and all the day I am looking in the way, and waiting to see your face."

On the 5th of May last, His Majesty the King of Dahomi wrote to me direct from Abomi as follows:—

"REV. AND DEAR FRIEND,—I am sorry that when you came here last, my annual custom was just then commenced, and you were so anxious to return home that we had no time to converse on some important subjects for which I was desirous to see you; and I now embrace this opportunity to write to you to request that you will come to see me, because you are the only confidential friend on whom I can depend with my communications to Her Majesty the Queen of England.

"I am aware of the reports that are flying about, of my going to attack Abbeokuta again, against Her Majesty the Queen of England's intercession by Captain Forbes; and as no Englishman understands my feelings towards the

English Government and the Queen better than you do, I write you on the improbability of such conduct on my part.

"I do not suppose that the Queen of England would continue anger against any person when some of her poorest subjects, even, become intercessors for the aggravator; and how could I keep anger against my aggravators when a Sovereign like the Queen of England has come between me and them? The Queen sent to inform me that she owns that place, and now the Abbeokutans have sent to beg of me to be at peace with them; so there is no anger between me and them, and you must not, therefore, believe such reports against me, but defend me; for you are the only friend I have between me and the Queen of England. I am,

"Yours, &c., &c."

CHAPEL WANTED AT WHYDAH.

I am sure the Committee will agree with me, that these facts and circumstances all combine to show that, by the good providence of God, all things promise well for the future in reference to our Whydah and Dahomi Mission; and that, having thus happily secured the King's interest in our favour, who evidently begins to feel that we may be of considerable value and importance to him in a political sense, it behoves us to make every possible effort to strengthen and enlarge that Mission.

The great desideratum for Whydah, just now, is a suitable chapel, such an one as could be erected for about from £400 to £500. Such a step as this would give the Mission a high standing there, and would speedily, in all probability, lead to grand results in the raising up of a church and people there.

Then, indeed, we may bid farewell to the slave-trade there, as there would soon be too large a flood of light pouring into that city of slave-barracoons to admit of the continued existence of such a curse. The population of Whydah is estimated at eighteen thousand souls. O that some of the wealthy friends in England, who have ever shown such exalted sympathy towards the poor victims of the slave-trade, would now kindly come forward and give us special aid in erecting, on that site of so many scenes of darkness, a temple for the worship of the living God! What a spot would Whydah be for a Buxton chapel! How sublimely interesting would be such a circumstance! Judge-

ing from the present aspect of the work there, as to the ready disposition of the masses of the people to listen to the word of life, a chapel of such dimensions as about sixty feet by thirty would be no sooner erected than filled with attentive listeners to the word of life.

EXPENSE OF JOURNEYS TO SEE THE KING.

I need not dwell on another important question, namely, the great good which can be done to the cause of humanity by keeping up, on the part of our Mission, the most intimate correspondence with the King of Dahomi; but even this cannot be done effectually without considerable expense. I, for instance, dare not undertake journeys to Abomi without means for travelling expenses from some other source than that of our usual grant. That is barely enough to keep our vast machinery, if I may so call it, in a state of vigorous and healthy action; and hence I am at present brought to a stand, and dare not proceed to Dahomi again, unless I can have special help in my travelling expenses, so as to avoid any extra pressure on the grant.

Another very interesting feature in the conduct of the King of Dahomi, at this time, is his anxiety to have English legal trade greatly increased at Whydah.

Mr. Dawson informs me, that, within the past few weeks, the King has sent expressly to certain ship-owners in Liverpool, entreating them to open an extensive business at Whydah; assuring them of due protection, on his part, of their interests under such circumstances, and offering them, as a reason for his application, his desire to meet entirely the wishes of the Queen of England relative to the suppression of the slave-trade; and very sensibly calling their attention to the circumstance of his requiring an extensive legal trade between his country and England, to enable him to put an entire stop to that which is illegal.

I may hastily remark, in conclusion, that his recent correspondence with the Foreign Office in London, which arose out of our visit to him last year, seems to be having a salutary effect upon his mind; and that a full and entire answer to Lord Clarendon's letter is the chief object for which he is so anxious to see me just now. I will only, further, repeat my remark, in my letter to the Committee on my return from Dahomi last year, namely, that the King will, eventually, make any and every possible sacrifice of present pecuniary advantage from the slave-trade, to secure the friendship and respect of, and extensive commerce with, England.

Extract of a Letter from the Same, dated Cape-Coast, July 22d, 1855.

REVIVAL OF RELIGION AT CAPE-COAST AND ABAKRAMPA.

IN addition to the promising state of the work in the Whydah Circuit, about which I wrote you yesterday, I have to-day the pleasing duty of acquainting you that a most healthy revival of the work of God is now in progress in the Cape-Coast Circuit; which is resulting in many conversions to God, the reclaiming of many backsliders, and the greater spiritual elevation of our churches.

It commenced in the quickening grace of God descending more powerfully upon some of the Societies, and especially those of Cape-Coast and Abakrampa, from eight to ten weeks back.

The special services of Good-Friday and Easter-day, as I mentioned in my letter of the 9th of April, were such as to intimate to us the approaching footsteps of our Divine Master for this especial work now in progress. On that

occasion the whole congregation here was in tears at an early prayer-meeting, at half-past four A.M., (on Good-Friday,) so that the ordinary course of the prayer-meeting was suspended, and deep and heart-felt sobbing and praying was heard aloud in all parts of the chapel.

For many weeks past we have had crowded congregations in the chapel; and our prayer-meetings, unusually exciting, have been strongly marked by the presence of God. The members, almost without exception, throng the class-meetings, declaring that they find them, as means of grace, unusually precious. Within the past five weeks about thirty members on trial have been added to the Society in Cape-Coast; and among them some persons of whom no such hopes could have been previously entertained. At every Leaders'-Meeting, new candidates for membership present themselves; and at one, the last weekly meeting in June, ten

persons were examined, and admitted on trial.

Our boys' school-room on the premises here, the dimensions of which are fifty feet by twenty, we have been obliged to fit up, in addition to its general purposes, as a small chapel for holding special prayer-meetings for penitents, &c. It was opened by a special service a week back, and we have since held two other special services which have been, equally with the first, crowded, and marked by a fine elevated spirit of devotion.

From Abakrampa, Mr. Solomon writes as follows:—

"Abakrampa, July 10th, 1855.

"REV. AND DEAR SIR,—It is a pleasure to me to report that the general aspect of the work of God here is such as will gratify you.

"I have every encouragement, and a very strong hope too, that if I be more faithful than ever in the work of the ministry, the Lord will give more success to my mean and worthless exertions than he has already given.

"During the last quarter, in all our various meetings, the Lord has been to us a very present Saviour from all that could burden a sinner's mind.

"He has not ceased of reviving his work in the little church here since the past quarter; and, in consequence thereof, seven individuals, I am glad to affirm, have been savingly brought to know the Saviour with their heart.

"The cries and prayers of the people of God have largely excited the attention of many Pagans; and some of them have cast in their lot among us, and others are intending to do so.

"I cannot describe to you, at the different conversions, the struggles through which they were brought to

God. The agitation was so high that it led many to confess publicly their most secret sins, which had been hidden from their fellow-men, but known to God.

"Our hall (preaching-room) has been overfilled with hearers on Sundays, which has caused us to be more anxious for the opening of our new chapel.

"There are many more mourners in Zion, who are still striving and waiting for the moving of the water. I am,

"Rev. Sir,

"Yours very affectionately,
"J. A. SOLOMON."

The new chapel, to which Mr. Solomon refers in the foregoing letter, will, I hope, be opened for Divine worship in the course of the next fortnight.

I am only waiting until the "Candace" has passed on to England, before I make immediate arrangements for spending a few days at Abakrampa, to attend to the fitting-up and opening of the chapel. I hope, therefore, to report to you, by the September homeward mail, the opening of this little temple in the capital of the Abra tribe. May it result in a blessed enlargement of the work of God among that interesting people!

On Sunday the 1st instant, we held our Missionary Meeting at Akrah. I had gone down, during the latter part of the previous week, for that special purpose; and I am thankful to God, that I can report to you an excellent Meeting. Mr. Wharton will, I dare say, send you a more detailed account, and I need not, therefore, say much on the subject. The spirit of the Meeting was fine, and the collection good. At the Meeting it amounted to £50, and I hear that some pounds more have been since added to that amount.

THE DYING AFRICAN'S LETTER TO HIS SON.

THE following letter, addressed by the Rev. Joseph Wright, when dying, to his son, who is a student in the Westminster Training College, is worthy of being placed on record, as exhibiting the effect of the Gospel on the mind of a man who was once a Heathen and a slave.

Lagos, May 28th, 1855.

MY DEAR BELOVED SON,—This is the first that I am writing you since I left the colony of Sierra-Leone on the 14th of February last, and I have not received one from you myself, the reason of which I do not know, as I

did write to tell you of my departure from the colony, as well as how long I mean to stay away. My reason for not writing you before, you will see in my subsequent description of my circumstances since I left the colony. I left Sierra-Leone on the 14th of February,

and I arrived at Lagos on the 7th of March. I stayed thirteen days at Lagos, that is till the 20th of the same month. I left then for Abbeokuta on the 20th of March, and I was there in health, going in and coming out among my dear parents till the 4th of April, (that is fifteen days altogether,) and from the 4th of April I was taken up with very stubborn diarrhœa or flux until this moment; and if you were to see your father now, you won't know him for some time, and from his hand-writing you may judge a little of this. Your father is in very much doubt how the Lord may dispose the event; he takes his pen to give you a few directions.

From what I feel to-day, it seems as if life is going away; but yet what cannot the Lord do? He raised the dead out of the grave; the Lord may in mercy to me and you and other numerous offsprings which he graciously entrusted to my care, bring me as it were from the grave. My intention is, if the Lord spare me till the mail leaves, which will be the next week, or about the 5th of June, I shall make the friends take me on board. But if the Lord remove me to a better world before the "Retriever" leave this, you will hear, for she will bring the news. If I am spared to go on board, and if the Lord dispose of me there, you will also hear by the "Retriever;" and if, through his boundless mercy, I may be brought to Sierra-Leone in peace, (I mean in life,) you will also hear by the same mail packet.

First of all, I did intend to keep you in England for two years; but the expenses for your support while you are there was to be saved out of my salary, as I am working on. But if the Lord remove me, as I have reason to fear from this serious illness, where is the money to come from to pay your expenses? You will, therefore, see at once that it is the will of Providence you should not

stay longer than one year. Therefore if you should hear that it hath pleased the Lord to remove me, you must at once put yourself in readiness to return to Sierra-Leone, after you have been there one year. I still have a little hope of life, through the mercy of God, who can do great things above what any man can do, as I am still breathing; but if God dispose me otherwise, take the following advices.

1. In case of my death, be very kind to Mrs. Wright; obey her orders, love her as if she were your real mother: by so doing you will gain a great deal.

2. Let humility and courtesy be your well-known character; by so doing you will live happy in the world.

3. I cannot now tell what may be your worldly vocation; but whatever or wherever it may be, ever remember to obey them that are over you, and never forget that you must first be little before you can become great.

4. Perhaps the Lord may, by-and-by, make you rule over some; let kindness towards these and readiness to forgive be your well-known principle.

5. If you ever throw away your religion, then you throw away your honour and every other good thing. (1 Tim. iv. 8.) Whatever, therefore, you may lose, keep religion.

6. Let the Rev. Joseph May ever be your thorough friend and adviser in every case. Weakness prevents my enlargement. If you were to see such a skeleton as I am, you would wonder greatly how I manage to write what I have; but the Lord helpeth me.

Now if the Lord is pleased to spare me, I hope to see you again with parental joy on earth. But if it be otherwise, I hope we shall meet in heaven, where parting shall be no more.

Your very afflicted father,
JOSEPH WRIGHT.

SIERRA-LEONE.

*Extract of a Letter from the Rev. Francis Teal, dated Freetown,
August 3d, 1855.*

You will be sorry to learn that Mr. Edney is suffering from a severe attack of country fever, the third since his return to Sierra-Leone in December last. He is so much reduced in strength, that the Doctor thinks an immediate change is necessary to save his life. With this painful exception, we are all at present tolerably well.

Though we are in the midst of our rainy season, the colony is, I believe, pretty healthy upon the whole.

It will be gratifying to you to learn that some seizures in the slave-trade department have recently been made. H.M.S. the "Ferret" captured at Rio Pongas a fine brig, fitted up for the conveyance of slaves. The Captain

found no slaves on board, and only one of the crew; the rest, it is said, were on shore making preparation for the shipment of their human cargo. And about a month ago upwards of forty poor creatures, principally children of the Kono tribe, were delivered from bondage in a most remarkable manner. It appears that some Mandingoes were conveying them from the Sherbro country to Bullom, and in passing Sierra-Leone one of their canoes received so much damage as to render it necessary for them to pull for the shore without delay. They landed near to Goderich, a place about six miles from Freetown, and immediately sent off a canoe to acquaint their countrymen with their situation, and request assistance. In the mean time they hid themselves in the bush near the above-named village, where they remained for some time without being perceived by the people. But fortunately one of the slaves managed to effect his escape, and, of course, let out the secret. The Constable proceeded at once to the place, seized the slaves, and brought them to Freetown. One of them has since died from the ill-treatment received during the voyage in the canoe: the rest are still here, where they are properly attended to. How providential the deliverance of these unfortunate beings from degrading and perhaps perpetual bondage!

They were only just discovered in

time; for the very day after that of their deliverance, the canoe which had been despatched returned with others to carry them off.

Rather an amusing incident occurred in connexion with this event. On the Sunday morning the people of Goderich, seeing two or three large canoes coming towards the shore, became alarmed, imagining that the Mandingoes were coming in force to recover the captured slaves. One or two men immediately ran with all speed to Freetown, with the report that the Mandingoes had landed, and war had come! The town was thrown into a complete ferment,—men seized their guns and cutlasses, and other available weapons of defence, and ran out to repel the invasion; the people rushed out of the places of worship, (for it was during Sunday-morning service,) and great numbers of the women and children ran to the barracks for safety; men were promptly set to work to get powder out of the magazine, and it was stated that even the garrison soldiers were ordered to prepare for marching without delay. It turned out, however, to be nothing more than three canoes coming to the aid of the others.

I am happy to say that my health still continues good; for which I thank God, and take courage. May he prosper all our endeavours to benefit this interesting people!

EMANCIPATED SLAVES FROM CUBA, ON RETURN TO WESTERN AFRICA.

It is supposed that the Spanish authorities wink at the Slave-Trade still carried on piratically on the coast of Africa; but it appears that they put no difficulty in the way of the captives purchasing their own freedom and returning to their native country. In this latter particular, the despotic Government of Spain affords an example worthy of imitation by the more enlightened authorities of other states.

A party of forty-eight Negroes, (men, women, and children,) emancipated slaves from Cuba, sailed from Plymouth on the 1st of September, in the mail packet "Gambia," on their return to their native Africa; their passage from England to Africa having been paid for by themselves, with the aid of the Church Missionary Society, and Thomas Farmer, Esq., and other friends of the Wesleyan Missionary Society. Some short account of them cannot fail to be interesting to the friends of Africa and the human race.

The party consisted of fourteen men, twelve women, and twenty-two children; the age of the children varying from sixteen or fourteen years down to infancy. Some of them had been carried into slavery more than forty years ago; others of them had been slaves twenty-five or twenty

years. None of the adults had been fewer than seventeen years slaves in Cuba. All the children had been born in slavery. One great motive of their migration from Cuba to Africa appears to have been, the fear that their redeemed or free-born children might be stolen and sold in Cuba; no documents testifying their freedom being accorded to them, and Negro evidence, whether of their parents or others, not being available in the Spanish colonial courts of justice.

The men were respectable looking and intelligent; some of them were porters or carriers; others of them skilled workmen, as builder, cook, coachman, stone-worker, &c. The women were washers and stall-keepers, or hucksters. Many of them were able to read, and received with eagerness the tracts and New Testaments in the Spanish language, which were kindly furnished to them by friends in Plymouth.

One man and two women had purchased their liberty by prizes in a lottery. With these exceptions, by dint of hard labour, each man had first emancipated himself. He had then laboured on until he purchased the freedom of his wife; and afterwards, by combined efforts, they had effected the purchase of their children. They left two thousand of their countrymen in Cuba, who had, in like manner, worked out their own freedom, and were waiting to find their way back to Africa.

Their desire for freedom and for their return to their own country may be estimated from the fact, that they had in the aggregate paid thirteen thousand dollars for their liberty, and that they had also paid the British Consul in Havannah a large sum for their passage from the West Indies to this country.

It appears providential that Mr. Maxwell Ben Oliel, from the Gibraltar Mission, should have been in Plymouth during their stay at that place; no other person there had sufficient knowledge of the Spanish language to be able to communicate with them freely. They received his religious visits on three successive Sundays, and on other days, with lively gratitude; they listened with marked attention to his Spanish readings and addresses, and responded most devoutly to the prayers he offered up. They frequently attended the church which was near their temporary residence, although not able to understand one word of the service; and appeared to have an habitual trust in God, and a constant sense of their entire dependence on His Providence.

The Rev. Mr. Townsend, Church Missionary of the Abbeokuta Mission, subsequently paid them a visit. He found them an interesting party of the Yoruba Tribe, many of them speaking their own language, which they were delighted to hear from his lips. He learned from them that a well-known native Christian, taken captive at the Dahomian invasion of Abbeokuta, is still in slavery, and that he is the writer of a letter in Negro-Spanish, of which they are the bearers, addressed to the Rev. Mr. Golmer.

They were several times visited by Dr. Tregelles, and by Mr. Brown, the Town Missionary; Mr. Thomas Nicholson of Plymouth was very liberal in supplying the wants of these interesting strangers; and Mr J. Prideaux, consulting chemist and analyst, interested himself much in their behalf, corresponding with the Wesleyan Missionary Secretaries, and with the Committee of the Anti-Slavery Society. The Rev. Henry Venn, B.D., Secretary of the Church Missionary Society, endorsed to the Rev.

Samuel Crowther the Negro-Spanish letter, of which they were the bearers; and the Wesleyan Missionary Secretaries addressed letters on their behalf to their Missionaries at the several Stations along the coast of Africa.

It may be devoutly hoped, that the Christian attentions these African strangers received, and the many prayers offered for them, will result in some favourable and religious impressions, which will not be lost or forgotten when they shall arrive in their own country, and come under the teaching of the Missionaries labouring in Africa, whether Wesleyan or of the Church of England Society. Nor may their return to Africa be without some beneficial effect on the minds of their countrymen at Lagos, and Abbeokuta, and the other towns on the coast and in the interior of Africa, to which they are on their way. May God's blessing attend the return of the captives to their native home!

SOUTH AFRICA.

CAPE OF GOOD HOPE.

*Extract of a Letter from the Rev. William Moister, dated Cape-Town,
June 28th, 1855.*

MORE LABOURERS WANTED.

By the last packet I forwarded to you the *first* of a set of bills of exchange for £100, as a contribution from a friend of Missions, towards the expenses of the outfit and passage of an additional Missionary for this District, which is much required. I now enclose the *second* of the same set to provide against accident, and trust you will soon be able to comply with our request.

It is now my painful duty to report to you the serious illness of the Rev. Benjamin Ridsdale, of Wynberg. Had not the season been too far advanced, I believe the doctor would have advised Mr. Ridsdale to embark for England at once, especially as he is entirely laid aside from public duty; but now he must necessarily wait till spring.

Under these circumstances, I would earnestly press upon you the necessity of sending out a Missionary to take Mr. Ridsdale's place, along with the one we have requested. I am the more urgent in this request, because we have other brethren who are aged or sickly, and far from efficient; and if we do not receive an adequate reinforcement from home for this District, we shall be in great difficulty. I know not how we shall supply Mr. Ridsdale's lack of service in the interim, unless he so far recovers as

to be able to take part of his work. When all are well, we have generally each to preach three times on the Sabbath to supply all the places. I am thankful to say that, I am able to take my full share of ministerial work, by preaching generally twice in English and once in Dutch every Sabbath, as well as frequently in the week, in addition to my other weighty duties. During the summer months I have generally preached in the open air, under the shade of some large oak-trees, at a place where we have not yet been able to build a chapel. The brethren, generally, are willing to labour; but no man can be in two places at once; hence the difficulty of supplying all the Stations when one of our number is laid aside by affliction.

I am happy to say that the work of the Lord in this part of the Mission-field is assuming a still more prosperous and promising aspect; and we have important openings presented to our view, which we cannot fully enter as yet for the want of means. The case of Newman-Ville, in Bosjesveld, is peculiarly interesting, as the poor people engage to raise £75 a year towards the support of a Missionary, if we could station one with them. But it will be in vain to state particulars till our existing vacancies are supplied. I hope soon to receive the help which we require.

NATAL.

Extract of a Letter from the Rev. Calvert Spenseley, dated D'Urban, May 16th, 1855.

CHAPELS AND SCHOOLS.

SINCE I last addressed you, it has pleased Him, who is Head over all to His church, to favour this part of His vineyard with additional tokens of success.

In January we celebrated our Chapel Anniversary under highly favourable circumstances; the attendance was unprecedentedly large, and the proceeds amounted to the cheering sum of £24. 14s. 7d.

The Anniversary of our Sabbath-school, which has just been held, surpassed in interest and pecuniary results any of its precedents. At the tea-meeting, one hundred and seventy persons sat down, and the addresses delivered on the occasion afforded much gratification. The school contains one hundred and twenty children, who are instructed by twenty-five Teachers. The public examination, which took place on the Sabbath afternoon on which the sermons were preached, proved that these excellent labourers had not spent their strength for nought. On the last day of the Anniversary, the children and Teachers were conveyed in ox-waggons, kindly lent for the occasion, to a beautiful spot three miles distant. This day was remarkable for the abundance of innocent pleasure which it conferred. The train was long, and the machinery, to an accomplished engineer in England, would probably have appeared unwieldy; but for the purpose to which it was appropriated, better adapted than a railway train. The magnificent weather comported admirably with the splendid scenery, and with the high-spirited enjoyment in which children and Teachers, parents and their little ones, the infirm and the athletic, so largely participated. Seldom, indeed, has it fallen to my lot to witness a scene so imposing as that which presented itself, when, on our return, the fourteen covered waggons and carts, drawn by one hundred and fifty oxen, moved off the ground.

On Good Friday we laid the foundation-stone of a Wesleyan chapel at Verulam. A handsome silver trowel was presented by the Building Committee to the lady who performed her honourable duty, amidst a numerous assemblage of English settlers and well-clad and deeply-interested Christian Kaffirs.

On the same day we held the Anniversary of the Wesleyan day-school in Verulam. This school contains forty children, one-third of whom are natives. The examination, which was conducted by the Missionary and the resident Magistrate, Ll. E. Mesham, Esq., gave general satisfaction. In the evening a public tea-meeting was held, at which seventy adults partook of the rich provisions of a table spread in the wilderness. The entire proceedings of the day were characterised by happiness and success. This tea-meeting was remarkable for the unique spectacle which it presented of well-behaved, respectably-clothed, and intelligent native men, sitting at the same table with the ruling Magistrate and his accomplished lady. (O how I wish a Missionary could be appointed to this important and promising field of labour!

CONVERTS FROM THE HEATHEN.

Our numbers in church communion increase, though but slowly. On Sunday next I expect to baptize four adults belonging to the native department. Two of them are old women, who, of course, are ignorant to a painful degree; but who, for years, have been on trial, and now profess to love Christ more than life, pray very earnestly, and trust in the merits of Christ alone for salvation. Our rejoicing is that Christ, by His Spirit and word, calls such sinners to repentance.

For several months I have had four native men under sentence of death, as subjects of my pastoral care. I was induced by their statements to believe that possibly they were not guilty of the crime laid to their charge; I therefore memorialised the Governor on their behalf, and personally pleaded their cause; and I have reason to hope they will not be executed. Two of the poor wretches have given me their *isicoco*, rings worn on their heads, which cannot be purchased under ordinary circumstances for money. To say the least, this act affords the strongest evidence of confidence in their Teacher, if not of regard for the lessons he inculcates.

I could write lengthily respecting obstacles, difficulties, and oppositions; but it is enough to have to contend with these.

FRIENDLY AND FEEJEE ISLANDS.

*Extract of a Letter from the Rev. George Daniel, dated Vavau,
September 20th, 1854.*

EFFORTS TOWARDS SELF-SUPPORT.

THE Tonguese are yet only in a state of infancy; and surely we should not be so unnatural, having brought them into the Christian world, as to abandon them whilst in this state. It has been said, that three Missionaries will probably be the complement for this District! This will be utterly to cripple the work, —three men may be found, perhaps, to live in the District; but as to work it, it is utterly impossible to do so with such a force. We are happy to inform you, that there is a strong feeling amongst the people upon this subject; and that the King has said, and the Chiefs and people second him, that it is his wish and determination, that they may have at least seven Missionaries for Tonga, whom they will endeavour to support. Moreover, we are able to say that these are not mere words, but resolutions upon which they are already acting. When the Deputation from England favoured us with a visit last year, this was one matter which was pressed upon the King at the interview in Vavau. He was then going to the colonies; and, as he informed his Chiefs, principally with an eye to understand something more of the way things were managed in other lands. He went, and saw there many things which, we are sorry to acknowledge, have done him no good: but, amongst others, he saw, and with surprise, the various efforts of Christian liberality manifested by the churches in the colonies, and he returned quite decided that it was the duty of the church in Tonga to do a great deal more than they have ever done before. Hearing that our Missionary Meetings were about to be held here, he sent over a message from Habai, urging the Chiefs and people to exert themselves, and setting them an example by contributing twenty gallons of oil. This was seconded by his son David, who resides here; and many of the Chiefs and Teachers gave their bucket (four gallons); so that we raised about three tuns altogether from the Circuit. Besides this, the King has given it out, that it is his wish that every man in the islands should contribute four gallons per year towards the support of the Mission. This has been partially

acted upon during the year; so that, together with the voluntary contributions, and the oil for books, we shall be forwarding this year to the colonies about forty tuns of oil, which, at the same rate at which the last was sold, will realize about £1,200.

ADVANCE OF EDUCATION.

During the year, we have held our yearly examination of the schools, and have been pleased to observe what a large proportion of the people are able to read the word of God. I think, without exaggeration, more than one-half of the entire population. Many of the schools, likewise, showed a large proportion who were able to write decently, and some had made advancement in figures. These are opportunities which we usually embrace of pressing upon our people the utility and desirableness of attention to civilized habits; and we have certainly been much pleased at the advancement we have observed in this matter, in reference to the habit of clothing. Many of the schools were almost all clothed in European style; and we know that within the last few months many tuns of oil have been made by them, to purchase articles of clothing from the foreigners who reside in the island. We trust our educational department will receive a considerable impetus from the coming of Mr. Amos into the Circuit, to give them the advantage of the training system. He has commenced with about sixteen young men, who are all willing, when they shall have been instructed, to go to any place to which they may be appointed to conduct the schools.

THE OLD TESTAMENT NEARLY COMPLETED.

Our printing operations are progressing. During the year, in addition to our usual supply of almanacks, tickets, &c., we have got as far as to the end of Lamentations. Copies of all the books of this edition, namely, from Job to Lamentations, have been bound up, and are much sought after. But we have not thought it advisable to bind up many, as dealing out in fragments seems to spoil the edition. We rather wait until we can get at least all the minor Prophets complete, which we hope to do in the ensuing year.

DESIRE FOR THE SCRIPTURES.

You will be glad to learn that the New Testaments, so kindly supplied us by the Bible Society, are being fast distributed among the people. We have fixed upon two shillings as the nominal price, which they bring generally in oil or some other native produce. Some who had not succeeded in getting one of the edition published here, were most anxious for the arrival of the "John Wesley," by which they had been told it was most likely the new edition would be brought. Some wished to bring their oil beforehand, and wait for the book until

the vessel came. "But," said we, "we are not sure that she will bring them." "Never mind," was the answer: "when-ever they do come, we shall be sure." One man came the day after the vessel left, which was a very wet day, and brought his oil for his book. He was thoroughly drenched; in fact, looked half drowned. I remonstrated with him for coming out in such weather, and endangering his health. Said he, "The reason is, I am going away to an island as soon as it is fine, and I was afraid lest when I came back all the books should be gone."

Extract of a Letter from the Rev. Thomas West, dated Lifuka, Haabai, November 8th, 1854.

LABOURERS WANTED.

Now is the time to secure the work in Tonga on a permanent foundation, and we hope you will kindly consider our case. We absolutely require a reinforcement of Missionaries, either from England or the colonies, and we hope they will come soon. I am sure, could those who contribute to this holy cause only hear the earnest prayers of the people for Missionaries to be sent, it would warm their hearts to fresh deeds of Christian liberality, and yet nobler sacrifices for Christ and his kingdom.

I do hope the "set time to favour" Tonga with an increase of Missionaries has come. If we can but take a stand upon a broad basis now, Tonga may become the nucleus of a Missionary movement which shall tell upon the interests and destinies of surrounding groups of islands. For, after all, how much yet remains to be done amidst the countless islands of the Pacific! It seems to me to be a signal call from Divine Providence that Tonga Teachers

and Preachers who have gone to Feejee or elsewhere have been welcomed and respected and relied upon in no ordinary degree, and requests are being continually made for their labours.

FIFTY TEACHERS ASKED FOR FEEJEE.

I have now before me a request for no less than fifty men to be sent to Feejee, to enter into as many doors of usefulness. But what are we to do? To send unqualified men would, in many respects, be worse than sending none at all. The moulding of Christian churches, and the dissemination of Christian doctrine, in such lands as Feejee, is no trivial matter. The steps we now take will tell on after generations, and a mistake will be fraught with imminent danger.

Our great desideratum here is that of a native literature. We absolutely require a few elementary books in biblical and general knowledge, to put into the hands of our native agents; but with our present staff of Missionaries, little or nothing can be done in that way.

GIBRALTAR AND BUENOS-AYRES.

FRUITS OF THE GIBRALTAR MISSION IN SOUTH AMERICA.—An old Mission scholar, *the first native boy that presented himself* when I opened the town day-school in Gibraltar, is flourishing in Buenos Ayres. With or without the public means of grace, amidst the horrors of siege, and the distractions of revolution, he has, by God's grace, kept his ground in South America. He is a member of the American Methodist Episcopal Church, and fills, besides, several offices in it, such as "President of the Financial Board," Leader of a

Class, Treasurer and Teacher of a Sunday-school. He tells me this, as he says, "because I think it will gratify you to know that the seed you kindly and generously sowed in this poor stony heart, in my childhood, is now, blessed be God, yielding some fruit." He keeps a school with about one hundred and seventy scholars, boarders, half-boarders, and daily. His letter contains the following passage, which I have now the pleasure of forwarding to you, with the money.

"I take the liberty of inclosing £5 as

a small offering to the Missionary Society, to which I consider myself indebted, for sending you to open the eyes of my understanding to behold the truth as it is in Jesus."

This is from Mr. Pascal Negrotto, Buenos Ayres.

I must not forget to say that the

printed rules of his school, now before me, are almost a transcript of those of your schools in Gibraltar, including *prayer*. Most of the children are of Romish parents, so that you have a branch Mission at Buenos Ayres.—*William H. Rule, D.D., August 28th, 1855.*

INDIA AND CEYLON.

THE BAPTIST DEPUTATION VISITING THE WESLEYAN MISSION IN CEYLON.—Has the South Ceylon Mission failed? A reply was given by Mr. Underhill, the Secretary of the Baptist Missionary Society, on bidding his friends farewell, last Wednesday evening. He has spent three or four months in the south and centre of the island, and fully acquainted himself with the operations of the various Missionary Societies. He gave the results of his inquiries at considerable length; and whilst he recommended the adoption of certain important principles, he declared his conviction that the Mission had been favoured with success beyond any thing he expected. How different, he remarked, was the condition of Ceylon now, from its condition when the first Protestant Missionary landed on its shores, forty years ago! The word of God has been translated into the language of the people, and circulated all over the land. A great variety of tracts and useful books has been prepared, a large proportion of children are able to read and understand the Bible, a vast amount of saving truth has been diffused, and in recognised membership with the various Missions is a goodly number of consistent believers. The statistics of the Wesleyan Mission will bear a candid examination. Is it not cause for thankfulness, that in this District there are fourteen hundred and fifty-six church members, and two thousand two hundred and eighty-one children attending the schools? And are we not to rejoice, as Mr. Underhill feelingly remarked, that a great number of all ages has joined the church above, the fruit of the Divine blessing on Missionary effort? We are in danger of not being thankful enough.

At the same time we do not forget that much, very much, remains to be accomplished. The object of Mr. Underhill's visit was to examine the work of our Baptist brethren, and to suggest certain principles for their guidance. His temper, however, was so truly apostolic

that we received him as a messenger to ourselves.—*Rev. Dr. Kesson, Colombo, July 23d, 1855.*

TRINCOMALEE.—Our services are as well attended as when I penned the last report. There is apparently a wonderful spirit of hearing, which encourages me in the midst of much conscious weakness, and often betrays me into efforts beyond my strength.

Mrs. Walton's school is still the best thing in the way of schools we have on the Station; our plan of making it industrial from the commencement, and keeping it purely Tamul, being much approved by the ladies of the place, who are its chief supporters.

This school is now the workshop, to which the residents send their ordinary needle-work. I have been urged by several gentlemen to commence a boys' industrial school, and liberal support has been promised. But I have been compelled to decline, partly from want of strength and time, and partly on account of our probable early departure from this place.—*Rev. John Walton, July 7th, 1855.*

BANGALORE.—Our out-door Canarese congregations, both in Bangalore and the villages, are increasingly attentive to our preaching. At no former period did the people in this Circuit ever manifest so much concern about Christianity as they do now. I think we are on the eve of some great change. Daily preaching in the native language has, with other means, made the truth very extensively known, and has so far prepared the minds of the people for the converting grace of God. We are praying and looking for a pentecostal shower, and are cheered by the consciousness that our friends at home are also praying that this blessing may descend on this dry and barren soil.—*Rev. Thomas Hodson, July 20th, 1855.*

BANGALORE.—You will be glad to learn that a general spirit of inquiry has been awakened amongst the Canarese weavers,—the very class amongst whom the Gospel has spread

so extensively in the Telugu districts,—particularly that of Cuddapa. Tracts and Scriptures are eagerly sought for, and attentive crowds often listen to the preaching of the truth in the pettah. About two months ago we baptized a young man, who has since met regularly in class, and walked consistently with his new profession. Last Sunday I had the happiness of baptizing a whole family,—father, mother, and son, who had been receiving Christian instruction for several weeks previously, and seem, so far as we can judge, influenced only by a conviction of the truth of the Gospel, in thus seeking admission into the Christian church. They will continue to live in the pettah, and follow their own trade.

We trust this will prove the beginning of a state of things for which we have so long laboured and prayed. All the Missionaries who are engaged in street-preaching in the pettah have been struck with the marked change in the congregations of weavers who assemble to listen. We have long regarded them as the most hopeful class of the adult population, and the indications of coming success are now more encouraging than ever. Pray for us, that the Holy Spirit may be given, to make the word preached the power of God unto salvation to thousands of those who now hear it.

I must reserve our school operations for the subject of another letter.—*Rev. John Garrett, July 6th, 1855.*

ENGLISH TRANSLATION OF THE RULES OR LAWS OF OUR NEW VILLAGE AT GOOBEE.—

Whereas ground has been taken from the Circar by the Wesleyan Missionaries for the benefit of those who wish to become Christians; the following are the rules to be observed by all the people who shall cultivate the Wesleyan Mission ground, and who shall live in the village to be built thereon:—

1. No idol shall be brought into the village, or set up in it, or in any part of the grounds.

2. No Heathen procession or ceremony of any kind shall be allowed, either in the village or in the fields.

3. On the day called Sunday, no secular work shall be performed. The cattle, as well as the people, shall rest on that day.

4. All who live in the village shall attend Divine worship, on the Sunday, in the chapel which shall be built in the village.

5. No one shall be allowed to reside in the village without a written permission from the Missionary.

6. Every man who cultivates any of the ground shall pay the rent which the Missionary shall fix according to Circar rates.

7. All the children, both boys and girls, shall be sent to the village school, until they can read and write.

8. In all things not mentioned in these rules, the direction of the Missionary shall be law.

9. Whoever breaks any of these rules shall either be fined or expelled from the village, as the Missionary may decide.—*Rev. Thomas Hodson.*

ARRIVALS AND DEPARTURES.

THE Rev. Daniel and Mrs. Sanderson arrived in Madras July 11th.

Mr. and Mrs. Cope, Mr. Lelean, and Miss Partridge, have arrived safely at Sydney, New South Wales.

The Rev. Samuel Hardey and family arrived at Swan River, Australia, on March 29th.

The Rev. W. A. Quick and family embarked for Sydney, by the "Light of the Age," Captain Williams, on September 10th.

THE "JOHN WESLEY" MISSIONARY SHIP.

THE "John Wesley" sailed on Thursday, June 14th, from Sydney, in most admirable condition, new coppered, &c., for Auckland in New-Zealand, from whence she would proceed to the Friendly and Feejee Islands, Niua-tobu-tabu, &c.

DEATH.

WE have received the afflictive intelligence of the death of the Rev. James Kerr, of Jamaica. He died at St. David's, in the Yallahs Circuit, on the 23d of August, after a very short illness, much lamented.

THE amount of contributions and remittances announced on the Cover of the Notices this month is £2,145. 8s. 4d.

Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, from the 17th of August, to the 15th of September, 1855.

LONDON DISTRICT.			BIRMINGHAM AND SHREWSBURY DISTRICT.			CHANNEL ISLANDS DISTRICT.		
	£.	s. d.		£.	s. d.		£.	s. d.
Tottenham ...	19	17 6	Dudley.....	50	0 0	Jersey,		
Chelsea Ladies	6	0 0				French	280	0 0
St. George's...	4	5 6						
Manningtree..	10	0 0						
Dorking	3	3 4						
Albion-street.	6	7 0						
Tunbridge-								
Wells	15	0 0						
Kentish-Town	7	11 8						
	72	5 0						
ISLE OF MAN DISTRICT.			EXETER DISTRICT.			DEVONPORT DISTRICT.		
Peel	20	0 0	South Pether-			Plymouth.....	6	11 10
			ton	5	5 0	Holsworthy ...	0	19 3
						Camelford.....	7	13 1
							15	4 2
BEDFORD AND NORTH-AMPTON DISTRICT.			WHITBY AND DARLINGTON DISTRICT.			NORWICH AND LYNN DISTRICT.		
Biggleswade .	13	6 7	Bedale	27	0 0	Lynn	14	10 3
			Darlington ...	82	10 0	Walsingham .	4	10 0
			Stockton	40	0 0	Diss	11	0 0
				149	10 0		30	0 3
MACCLESFIELD DISTRICT.			LEEDS DISTRICT.			NEWCASTLE DISTRICT.		
Congleton.....	20	0 0	Brunswick...	130	0 0	Allendale		
Uttoxeter	23	0 0	Otley	19	12 0	Town	11	0 0
Leck	40	0 0	Bramley	30	0 0			
Cheadle.....	10	0 0	Knaresborough	50	0 0			
Northwich ...	18	10 0	Barwick	2	3 6			
	111	10 0		231	15 6			
SHEFFIELD DISTRICT.			HIBERNIAN AUXILIARY			PORTSMOUTH DISTRICT.		
Sheffield East.	15	17 4	228	7 7		Poole	5	0 0
						Wimborne ...	8	2 4
							13	2 4
OXFORD DISTRICT.			NOTTINGHAM AND DERBY DISTRICT.			YORK DISTRICT.		
Reading	4	5 0	Belper	13	9 10	Scarborough..	142	2 8
			Nottingham			Pocklington...	35	0 0
			North	16	14 6	Pickering.....	19	6 10
				30	4 4		196	9 6
KENT DISTRICT.			HULL DISTRICT.					
Faversham ...	16	0 0	Bridlington ...	55	0 0			
			Hornsea	10	0 0			
			Gainsborough.	21	6 3			
			Driffeld	25	0 0			
			Hull East.....	27	3 2			
				138	9 5			
LIVERPOOL DISTRICT.								
Southport.....	50	0 0						
Wigan	11	13 4						
	61	13 4						

*Contributions to the Wesleyan Missionary Society, received by the
General Treasurers, since our last announcement, up to the
15th of September, 1855.*

Moneys received at the Mission-House.

	<i>£.</i>	<i>s.</i>	<i>d.</i>
G. R. Chappell, Esq., <i>Manchester</i> , a Thank-Offering to Almighty God for the safe return of his Grandson, George Edward Brown Westhead, who was severely wounded on the 7th of June in the Quarries; by the Rev. Dr. Hannah	40	0	0
Donation, for the Bounties of God's Providence	10	0	0
Mr. John Laing, a returned Soldier, for the Trichinopoly Station; per Rev. J. B. Dawson, <i>Edinburgh</i>	10	0	0
Mr. Pascual Negrotto, <i>Buenos Ayres</i> , by the Rev. Dr. Rule	5	0	0
The Rev. Aaron and Mrs. Edman, by the Rev. M. Jubb, <i>Horncastle</i> ...	5	0	0
Mr. and Mrs. Hall, <i>Faversham</i> , by Mrs. Day	2	2	0
A Friend to Missions, <i>Liverpool</i> , per Rev. George Osborn	2	0	0
Collected by Captain Locke, of the ship "Armais" ..	2	15	0
The Crew of the "Armais," by Captain Locke	1	10	6
William Osmond, Esq., <i>Reading</i>	1	0	0
A Friend at <i>Taunton</i> , who wishes the call for a Missionary to Rotumah to be responded to	1	0	0
A Mite from a Tradesman, on reading the Letters from India in the "Notices" for September	1	0	0

FOR THE CHINA MISSION.

T. C. Gibson, Esq. (Second Subscription)	25	0	0
A Friend in <i>South Wales</i>	15	0	0
Received at the Mission-House.—Miss Martha Weir, Missionary Basket for the China Mission.....	10	10	0
The Honourable Judge Marshall, <i>Halifax, Nova Scotia</i> , by the Rev. Dr. Beecham	4	0	0
Captain Locke	1	1	0

LEGACIES.

Mrs. Elizabeth Clarke, of <i>Scarborough</i> ; the Rev. John Flesher, John Uppley and George Knowles, Esqs., Executors; by Henry Fowler, Esq., Duty Free	200	0	0
Mr. Christopher Johnson of <i>Darlington</i> ; J. H. Bowman, Esq., Executor	50	0	0
Miss Alice Taylor, <i>Blakeney, Gloucestershire</i> ; Messrs. John and James Taylor, Executors	50	0	0
Less Duty	5	0	0
		45	0
Mr. John Maberly Batchelor, of <i>Trowbridge, Wilts</i> ; by Mr. George Gray, Executor	5	0	0

*** The cordial Thanks of the Committee are offered for various acceptable Presents to the Society; namely,—*

From a Few Friends at Carver-street, Sheffield West, by the Rev. J. Skidmore, to the care of the Rev. J. S. and Mrs. Fordham, Feejee, 12½ dozen Print Jackets, 8 dozen Print Skirts, 3 dozen Balzarine Skirts, 21 Calico Shirts for Catechists, 13 Cambric Neck-Ties for Ditto, 19 yards of De Laine, 6 Gauze Neckerchiefs, 3 dozen Work-bags, 3 dozen Pincushions, 12 dozen Cotton Reels, 7 dozen Tape, 6 dozen Thimbles, 4 dozen Bodkins, 4 gross Hooks and Eyes, Pins, Needles, &c., 24 Slates, 6 dozen Pencils, 3 Shell Pocket Knives. Value £22.

The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO

THE FOREIGN MISSIONS

UNDER THE DIRECTION OF

THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1709.]

[SOCIETY ORGANIZED, 1816.

NOVEMBER, 1855.

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THIRD SERIES. VOL. II.

THIRTY-NINTH FROM THE COMMENCEMENT.

LONDON:

THE WESLEYAN MISSION-HOUSE,

BISHOPSGATE-STREET-WITHIN ;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE
SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES.

Price One Penny.

APPEAL IN BEHALF OF THE WESLEYAN-METHODIST MISSIONARY SOCIETY.

An appeal is now made in behalf of the Funds of the Wesleyan-Methodist Missionary Society.

It is believed that a special and earnest application in behalf of the Society's Funds can no longer be postponed, with a due regard to the interests of the Society, and to the wishes of many of its best friends.

It is several years since the Committee have ventured to make the Society's affairs the subject of a special application. They have endeavoured to carry on the work of the Missions, and to aim at the reduction of the Society's debt, without making any extraordinary appeal to their friends and the public, because it was their earnest desire not to interfere with the successful working of the Connexional Relief and Extension Fund, or any of the various other exertions of pious liberality which have had for their object the enlargement of evangelical operations in other departments of the work of God. But it is felt that silence on the subject of the Missions is no longer consistent with the interests of that great work, or with the duty of those into whose hands the conduct and management of the Missions have been entrusted. It will be a calamity of no small magnitude if the support of the Missionary Society should begin to be overlooked, or if, at this period, it should occupy only a secondary or inferior place among the many benevolent objects which present acknowledged claims on the liberality of our friends.

This was the conviction which pervaded the minds of the Committee at their Meeting held on Wednesday, October 10th. On that occasion the Missions in the Singhalese and Tamul Districts in the Island of Ceylon, and in the Madras and Mysore Districts of the Continent of India, and the Mission in China, had passed under careful review, their financial affairs having been previously examined and reported on by the Sub-Committee of Finance; recent important and encouraging communications from Dahomi and other parts of Africa were also the subject of conversation; and the present financial position of the Society, still burdened with a remaining Balance of Debt amounting to £15,723. 19s. 7d., was also gravely and carefully considered. In the course of their deliberations it became quite clear to the minds of the Committee, that unless some new and additional impulse were given to the Missionary interest, it would be a matter of difficulty to support the Missions now dependent on the Society as they at present exist; and that to raise the Missions in India and elsewhere to a state of full efficiency, in accordance with former decisions of the Committee, and to enter more largely on any one new field, such as Dahomi, a considerable addition to the Funds of the Society, not to be hoped for without appealing specially to the Christian principle of our friends, to which the Committee have never yet appealed in vain, would be absolutely required. It was, therefore, at the suggestion of the General Treasurer of the Society, Thomas Farmer, Esq., and of the Rev. Dr. Bunting, with the entire concurrence of the President of the Conference, the Rev. Isaac Keeling, who occupied the chair, and with the

hearty support of many other staunch and liberal friends of the Society assembled on the occasion, that the Committee agreed that the present was the time when their views should be published in the form of a new and urgent Appeal.

The urgency of the case was the more deeply felt from the circumstance, that the recent arrangements, forming the Missions in Australasia and Polynesia into a separate Conference, will require an extraordinary expenditure by the supply of additional Missionaries for New-Zealand and Feejee; and that similar arrangements in the Eastern Districts of British North America have also occasioned an increased expenditure for the year now current; and that, while, from these and other causes, no diminution had been effected in the expenditure of the Society during the nine months of the year which had elapsed to the 1st of the present month, there had, nevertheless, been a considerable declension in the amount of receipts during the two months from the first day of August to the first day of October, when compared with the receipts for the same period in previous years. Many causes have been at work to occasion this diminution; among them may be enumerated the pressure on the financial interests of the country occasioned by the war; and the attention which had been zealously directed to other departments of Christian usefulness;—causes which the Committee have themselves felt, and of which they are prepared to admit the full force and weight.

The immediate consequence of this delay of Remittances on the part of our friends, is, that the Treasurers have to borrow money, on interest, to enable them to carry on the business of the Society. The Committee hope that one result of this appeal will be, the prompt payment of all Subscriptions which are due into the hands of the Collectors or Secretaries; and that they will, without any delay, transfer all amounts in their hands to be remitted at once to the General Secretaries in London, in order to the speedy repayment of the money now borrowed on that account.

May not the Committee ask and confidently hope for enlarged and additional Subscriptions to the Funds of the Society at this juncture of its affairs? They are persuaded that where there is the ability to give with liberal increase, there would also be the will to do so, if their friends had an accurate and full knowledge of the true state of the Mission work. They can, with confidence and gratitude to God, refer to the intelligence contained in the recently-published Annual Report of the Society, and in the Missionary Notices for September and October, for satisfactory evidence of the past usefulness and encouraging prospects of the Foreign Missions.

How immense have been the direct moral and social advantages derived from the Missions to vast populations in the West Indies, in North America, in Australasia, and in other parts of the world; not to advert more particularly to the stimulating effect of the example of the Wesleyan Missions on other bodies of Christians, who, if not later in the field, have been led to increase their liberalities, and extend their operations, by observing the onward course of the Wesleyan Missionary Society!

How beneficial to the temporal interests of many native tribes in Africa and Polynesia have been the introduction of arts and commerce by the labours and instructions of the Missionaries; a consideration which will have its weight with the commercial part of the community!

How incalculable the spiritual benefits which, by God's mercy, the Society's Missions have been instrumental in conveying to the souls of myriads of our redeemed fellow-men since their early commencement more than seventy years ago, and in their subsequent progress and enlargement! How grateful the reflection, that it may be said of many precious souls in past generations, and of a still greater number in the present generation, in reference to the operations of the Society, that "through our mercy they also have obtained mercy!"

The Committee will not further pursue this inexhaustible subject. They confidently trust that these considerations will counterbalance all others which might tend to restrict the Society's operations. What they now ask is,—

First, An exercise of liberality equal to that of past years, in practical acknowledgment of the principle, that the financial pressure of the times, and the just claims of other objects of benevolence, ought not to be allowed to operate to the diminution of the support afforded to Foreign Missions; and,

Second, In addition to that, such an increase of Contributions as shall compensate for those known diminutions and failures which are unavoidable in the course of human affairs; and,

Third, Such a further enlargement, both in Personal Subscriptions and in Public Collections, as shall justify the expectations of the world, and of other sections of the church, with respect to Wesleyan Missions.

A prompt and liberal and kind response to this Appeal will, it is believed, be an acceptable service to the Saviour of mankind, and will happily enable the Committee to close the year 1855, and commence the year 1856, with the confidence that the mind and heart of our friends concur with the singular and merciful developments of Divine Providence, in the opportunities now presented to the Society of taking their full share in the appointed and honourable task of preaching the Gospel of the kingdom as a witness to all nations.

ISAAC KEELING, *President of the Conference, and
Chairman of the Committee.*

JABEZ BUNTING, *President of the Theological
Institution.*

THOMAS FARMER, } *General Treasurers.*
JOHN SCOTT, }

JOHN BEECHAM, } *General Secretaries.*
ELIJAH HOOLE, }
GEORGE OSBORN, }

*Wesleyan Mission-House, Bishopsgate-Street Within,
London, October 12th, 1855.*

WESLEYAN MISSIONARY NOTICES, &c.

NOVEMBER, 1855.

THE VISIT OF THE REV. DR. BEECHAM TO
BRITISH AMERICA.

HOWEVER interesting to the general reader may be the publication of the journal of a traveller, in which he has recorded the incidents and events of his tour, as they occurred from day to day, with his impressions respecting what he saw and heard,—we must confine ourselves at present to a condensed statement of the objects and results of the visit in question. Some general information on these points we conceive that our friends and supporters have a right to look for, in an early Number of the Society's monthly publication. One principal object of the senior Secretary's deputation to British America was to make arrangements for the application, to our Missions in the Eastern Provinces, of the principle embodied in the Resolutions of the Missionary Committee, in December, 1851. At that time, the Committee adopted the conclusion, for which circumstances had long been preparing their minds, that the platform of the Society's operations had become so greatly extended as to render it impossible for a board of management in this country to pay that attention to the several Missions, scattered through all the great divisions of the globe, which a due regard for their respective interests imperatively required; and that, as a consequence, measures ought to be taken, without further delay, for making the older Missions of the Society dependent, in a great measure, upon their own resources. The precedent which had been furnished at an early day by the measures that constituted the Methodist Societies in Ireland a distinct Connexion, under its own Conference,—which precedent was kept in view when, at a later period, an arrangement was made for an union of the Canadian with the English Conference,—indicated a legitimate, and, as it appeared, only effectual course to be pursued; and it was therefore determined to proceed upon the plan of forming those Missions into distinct but affiliated Connexions, each having an annual assembly, or local Conference, of its own; and that, on these bodies, thus constituted, should be devolved the twofold task of raising, as far as practicable, the means of self-support, and of managing their own local affairs; under certain general regulations, having for their object the conservation of the great principles of our common system. The first experiment was made with France and Switzerland. The way having been prepared by previous correspondence, Dr. Beecham, in the spring of 1852, at the request of the Missionary Committee, visited France; and, in consultation with the Missionaries, during several successive days, concluded the necessary arrangements for placing the Missionary work in that country upon a new foundation. These arrangements, having met the approval of the Missionary Committee, were sanctioned by the Conference at its subsequent meeting at Sheffield; and the Society's Missions in France

and Switzerland became a distinct but affiliated Connexion, or church, with its own local Conference, under the presidency of the Rev. Dr. Cook. Australasia and Polynesia followed next in order. The plan on which the new French Connexion had been based was modified in some of its details, for the purpose of adapting it more fully to the circumstances of the work in those parts of the world ; and the Rev. Robert Young was deputed to go to Australasia, and prepare the way for its introduction. On his return, encouraged by his report of the spirit in which the Missionaries and principal friends entered into the proposed plan, the Conference of 1854, which met at Birmingham, formed the Australasian and Polynesian Missions into a distinct affiliated Connexion, and appointed the Rev. William B. Boyce the President of its first local Conference.

British America, one of the oldest portions of the Methodist Mission field, was included in the new arrangements contemplated by the Committee. In 1847, the causes of misunderstanding which had disturbed the union between the Canadian and English Conferences having been removed, the Society's Indian and other Missions in Upper or Western Canada were connected again with the Canadian Conference, and a satisfactory re-union took place between that and the English Conference ; leaving under the immediate management of the Missionary Committee, the Missions in Lower Canada, the Eastern Provinces, and Newfoundland. The Bradford Conference of 1853 authorized the Committee to send a Deputation to British America, to make arrangements for bringing these remaining Missions under the new system ; but so much time and attention was required for the revision and completion of the plan relating to Australasia, and the preparation of the requisite documents for carrying that plan into effect, that the proposed Deputation across the Atlantic was necessarily delayed. The union of the Lower or Eastern Canada and Hudson's-Bay Mission-Districts with the Canadian Conference, which had been arranged by correspondence during the year, was, however, effected at the following Conference of 1854, when the Australasian Connexion was formed ; and the permission which had been granted to the Missionary Committee to send a Deputation to British America was, at the same time, renewed.

At the earnest request of the Committee, Dr. Beecham agreed to undertake this visitation, primarily and especially with the view of making the requisite preparations for the formation of the Society's Missions in Nova-Scotia, Prince Edward's Island, New-Brunswick, and Newfoundland, into a distinct ecclesiastical organization. As the successful working of the proposed measure must necessarily depend, to a great extent, upon the intelligent and hearty co-operation of the Missionaries themselves, Dr. Beecham determined to make an effort to see them at their annual District-Meetings, and explain to them collectively the views of the Missionary Committee and the Conference. This object he was enabled satisfactorily to accomplish. Setting off immediately after the Anniversary Meeting of the Society at Exeter-Hall in May last, he reached Halifax in time to attend the Annual Meeting of the Nova-Scotia, West, District. From thence, accompanied by Dr. Richey, he proceeded to Amherst, and met the brethren of the Nova-Scotia, East, and Prince Edward's Island District ; and subsequently attended the New-Brunswick District-

Meeting, in the city of St. John. At each of these places he also met as large a number of the office-bearers and principal friends of the several Districts as could be conveniently assembled. This visitation of the Districts was attended with encouraging success. He had commenced it under a deep impression of the arduous nature of the undertaking, and he found that he had not overrated the difficulties he would have to encounter. The inevitable consequences resulting from Missions being kept for a long course of time in a state of dependence upon the Parent Society were, in this case, sufficiently manifest. As Mission-Districts they were not bound together by the ties which unite the Home-Districts to each other; but each District looked simply to the Missionary Committee in London for pecuniary support, and directions as to the management of its local affairs. Thus isolated, to a considerable extent, from each other, the Missionaries and their people felt themselves shut up within the boundaries of their respective Districts. The Connexional principle was restricted in its operation. Each District confined itself very much to its own affairs; while a feeling of something like child-like dependence upon the parental arm of the Committee at home kept acquiring strength with the lapse of time. In addition to the difficulties arising out of this state of things, he had others to contend with, in reference to Newfoundland. A strong objection, which, for a time, appeared to be almost invincible, existed generally in the Provinces against the incorporation of the Newfoundland Mission in the proposed scheme; and this part of the plan was as strongly opposed by the Missionaries and friends in Newfoundland, who wished to remain a Mission-District under the direct management of the Committee at home. All these objections, however, were overcome, so far as the Provinces were concerned; and he encouraged the hope,—a hope which was subsequently realized,—that the acquiescence of Newfoundland, also, would be eventually secured.

Having completed his visitation of the Districts, it remained for the Deputation to hold, in pursuance of his instructions, a general meeting of Missionaries from all the Districts, for the purpose of making arrangements, subject to the approval of the English Conference, for introducing the new system without further delay. Public business requiring his attendance in Canada for a few weeks, this general meeting was postponed until the middle of July. On the day appointed, he met, at Halifax, the brethren who had been deputed to attend, by the several District-Meetings; and, assisted by the Rev. Enoch Wood, the President of the Canadian Conference, and the Rev. John Ryerson, the Co-Delegate, who had kindly accompanied him on his return from Canada, he entered upon the business for which the meeting had been convened. The plan which the English Conference had applied to France and Australasia having received the hearty concurrence of all the Missionaries at their respective District-Meetings, which Dr. Beecham had attended, the business of this general meeting was mainly to consider the recommendations embodied in the plan as to the measures requisite for the support and extension of the work. All these matters had the fullest consideration; and resolutions were adopted for providing an efficient Contingent Fund, to be raised in the same way as in England; for applying the principle of the Children's Fund, the operation of which will be that sixty-eight members will have to provide for

the allowance of one child, this year; for raising a Fund for the Education of the Children of Ministers; and for preparing a plan for the formation of a Worn-Out Ministers' Fund. A Chapel Relief Fund was found to be unnecessary, for the satisfactory reason that they had proceeded upon the plan of building places of worship so far free from debt that there were not any cases of embarrassed Trusts to be met. It appeared too, on inquiry, that the mode of settlement was generally satisfactory, and that provision had been made, in provincial Acts of Parliament, for securing the chapels to their intended use. The importance of diffusing Wesleyan and religious literature through the new Connexion was strongly felt; and measures were taken for the establishment of an efficient Book-Room, and the wider diffusion of a weekly religious journal which had been established some time in one of the Districts. The educational prospects of the new Connexion appeared very encouraging. Gratifying reports were presented, showing the beneficial operation of the Institution at Mount Allison, Sackville, which Dr. Beecham had himself previously visited. In the two noble buildings of this Institution young people of both sexes receive a sound, general education, with which is combined a thorough Christian and Wesleyan training; and many of the students have experienced the saving power of the Gospel. The Institution stands very high in public estimation, and several persons of other religious bodies send their children thither for education. It has ever been the wish of the Trustees, as well as of Mr. Allison, the generous founder,—who has contributed towards its erection and commencement perhaps not less than £7,000,—that this Institution, in its two departments, should be made to subserve the interests of the Society; and it was one of the most pleasing acts of the late general meeting, or Provisional Conference, at Halifax, to recognise, at the desire of the Trustees, this educational establishment as a Connexional Institution, and appoint the officers and board of management for the ensuing year. In respect of the state and prospects of the work generally there is much that is satisfactory. The spirit of simple, zealous piety, with a decided English feeling, is manifested by our people. The labours of the Missionaries are attended with success; as appears from the fact that the Reports from the several Districts, laid before the Provisional Conference, showed a net increase of upwards of nine hundred members, besides nearly six hundred on trial. Great openings for increased usefulness, moreover, present themselves, in extensive districts which invite Missionary enterprise.

Having completed the main business of this general meeting at Halifax, Dr. Beecham sent home his Report to be presented to the Conference, which was preparing to assemble at Leeds, himself remaining a short time longer to complete certain arrangements that were in progress. The Conference, cordially approving of his proceedings, constituted the Missions in Nova-Scotia, Prince Edward's Island, Cape-Breton, New-Brunswick, Newfoundland, and Bermuda,—which had been previously under the direction of the Wesleyan Conference and Missionary Committee,—a distinct but affiliated Connexion, under the title of "The Wesleyan-Methodist Connexion or Church of Eastern British America." At the same time, it recognised the general meeting of Missionaries, which had been held at Halifax, as the First Conference of this new Connexion; and Dr. Beecham as its First Presi-

dent, appointing him to perform the functions of that office during the ensuing year. A fortnight after transmitting his Report, Dr. Beecham embarked for England, and had the satisfaction of reaching home in time to give to the Conference at Leeds, at one of its closing sittings, a fuller account of his visit, and to receive the warm congratulations of his brethren.

Two other important arrangements require a brief notice. Dr. Beecham had received an earnest invitation from Newfoundland to visit that old and interesting Mission of the Society, and make himself acquainted, by personal observation, with its actual state and wants. With this invitation he would have gladly complied; but any thing like an effective visitation would have detained him at least six weeks longer from home; and it appeared more desirable, on the whole, that one or more of those on whom the administration of the new system must principally devolve should go in his place, for the purpose of acquiring that knowledge of the state of Newfoundland which might be of practical use in making arrangements for the working of that Mission for the future, and also of opening up kindly intercourse with the brethren and friends in that remote District, thus making them feel that they have an interest in the affectionate sympathy of their new ecclesiastical connexions. It was therefore arranged that the Rev. Dr. Richey, whom the Conference has appointed Co-Delegate for the year, and the Rev. Richard Knight, Chairman of the New-Brunswick District, who thirty-nine years since commenced his Missionary career in Newfoundland, should at once visit the principal places in that District; and the morning of August 3d presented a scene of unusual Methodist and Missionary interest to the friends of the Society at Halifax, connected with the departure of three Royal Mail steamers for their respective destinations. First the steamer, with Dr. Beecham on board, on his return to England, left the pier. Half-an-hour afterwards the Newfoundland steamer followed, with Dr. Richey, Mr. Knight, and the Chairman of the Newfoundland District and two other Missionaries from thence, who had been at the Provisional Conference at Halifax. And then the Bermuda steamer, with the Rev. Isaac Whitehouse, returning also from the Conference, took her departure. We are happy to announce that intelligence has just been received at the Mission-House that Dr. Richey and Mr. Knight have returned to Halifax, having most satisfactorily accomplished the object of their visitation. We hope to furnish some particulars respecting it at an early opportunity.

The other arrangement to which we have referred is designed to promote the Missionary spirit in the newly-formed Connexion. The Missionary Societies in the several Districts will continue to sustain an Auxiliary relation to the Parent Society, and remit their receipts to the General Fund; and Dr. Beecham, deeming it desirable to give a new impulse to the Missionary feeling, with a view to obtain enlarged contributions to the Fund, and otherwise advance the Mission-cause, made an arrangement for the Canadian Indian Missionary, the Rev. Peter Jones, to visit, in company with Dr. Richey, the principal places in Nova-Scotia, Prince Edward's Island, and New-Brunswick. A converted Indian, pleading the cause of Christian Missions, has never yet been seen in these provinces; and it is hoped that the visit of Mr. Jones, while exciting general interest, may exert a beneficial influence

upon the remaining aboriginal inhabitants. A remnant only of the Melicete tribe is found in New-Brunswick; but in Nova-Scotia there is yet a considerable number of the Micmac Indians, for whose religious benefit a local Missionary association at Halifax, in which Christians of the several denominations unite, is now making praiseworthy exertions. Arrangements were made for meeting the expenses of Mr. Jones, by local exertions; and his Missionary tour, in company with Dr. Richey, was to be undertaken during the fine weather with which the American provinces are usually favoured in the autumnal season. We shall wait with interest the report of this visitation.

"What hath God wrought?" In the year 1775, William Black, then a youth about fifteen years of age, removed with his father's family, from Huddersfield, in Yorkshire, to Amherst, in Nova-Scotia, where his father had purchased an estate. About four years afterwards, as appears from his own letter to Mr. Wesley, (which letter Mr. Wesley published in his Journal, under date of April 15th, 1782.) William, and his parents, and other members of the family, experienced the saving power of the Gospel. "A few of the old Methodists who emigrated from England some years before," another account states, "having had something of a revival in their souls, began to hold little meetings for prayer and exhortation;" and these meetings became the means of the conversion of William and his father's family. Full of zeal, William immediately, like the Psalmist, began to declare to others "what God had done for his soul;" and he shortly afterwards entered upon that course of evangelistic labours by which the cause of Christ was remarkably extended through the provinces of Eastern British America. Nor were those labours confined to the continent. His biographer, the Rev. Dr. Richey, states, that, in the year 1791, "in pursuance, it would seem, of an arrangement suggested by Dr. Coke, he sailed from Halifax to Newfoundland. The remarkable outpouring of the Holy Spirit which attended his labours, transient though they were, in that island, formed a new era in the history of his ministerial usefulness." The result of this visit, continues his biographer, "was a large accession to the Methodist Society, and the dawn of that brighter day which has since shone upon our Mission in that island." "No less than two hundred souls were converted to God during his brief sojourn in Conception-Bay. Nor are the fruits of that visit to be estimated by its immediate results. He organized Methodism, settled the Mission-property, and secured it to the Connection, increased and inspired the Society, and obtained for them the help they needed." Mr. Black finished his career at Halifax in the year 1834; and his biographer, five years afterwards, referring to the extraordinary success which the Great Head of the church had vouchsafed to his servant, remarks, "Besides the incalculably beneficial effect of his zealous labours and holy example in edifying the people of God, not less, probably, than *five hundred* instances might even now be traced in which truth from his lips was clothed with salvation to those who heard it." Mr. Black lived to witness the result of his zealous endeavours, in the formation of extensive Missions in Eastern British America, of which he was regarded as the father, and over which he presided as General Superintendent. The fuller development of the work which was originated by the instrumentality of the humble labours of the converted emigrant youth is now to be contem-

plated in the recently-formed "Wesleyan-Methodist Connexion or Church of Eastern British America," with its eighty Ministers, besides Supernumeraries, its seventy Circuits, upwards of thirteen thousand church-members, and nearly six hundred on trial.

But while the review furnishes cause for gratitude and encouragement, it is necessary to guard against extravagant expectations. This new Connexion commences under auspicious circumstances; but much remains to be done to insure complete success. A new system cannot be introduced without steady, continuous effort. It will be a work of considerable time to diffuse correct and enlarged views among the people generally, and call forth their energies in the support of the Connexional Funds and Institutions on which the maintenance and extension of the work must ultimately depend. The caution against misunderstanding on this subject which Dr. Bunting judiciously gave at the last Anniversary of the Society, at Exeter-Hall, ought not to be forgotten. The principal relief which this Society can expect from the new affiliated Conferences, he justly observed, is *prospective*, and there will be at present quite as much necessity for continuous and actual effort of this Society to aid the British American work as ever. This is a correct view of the case. The new affiliated Connexions must be helped, until their own local resources are sufficiently developed that they can effectually help themselves. In due time, through God's blessing attending the efforts of his servants, the Wesleyan-Methodist Connexion or Church in Eastern America will, we doubt not, be able to sustain itself, and will then combine its efforts, with those of the Parent Society, in the extension of the Gospel in Heathen lands.

(To be concluded in our next Number.)

AUSTRALIA.

Extract of a Letter from the Rev. Isaac Harding, dated Geelong, June 1st, 1855.

It is now a long time since I wrote you; and having given you no information respecting this my present sphere of labour, I will now lay before you a short account of Geelong and its vicinity, and of our cause there. The country around Geelong is beautifully undulating, and, from some of the hills, mountains fifty miles in the interior are distinctly seen by the naked eye, while the splendid bay of Port Philip, the peninsula of Indented Head, from four to seven miles in width, and twenty miles in extent, and the wide expanse of the Pacific, lie open to view, forming one of the most complete and varied panoramic landscapes I have ever seen. The town and suburbs of Geelong lie high up on the lofty shores of the bay, smiling along the windings of its placid waters, and over the crest of a hilly range, a mile to the southward, and skirting along the banks of the Barwon, which slowly

winds its crooked waters through the lakes of Conewarree, with their thousands of ducks, and geese, and swans, until it empties its waters into the ocean. Here, only eighteen years since, were beauties which no eye had ever admired. Sea, and continent, and bay, and peninsula, and mountains with evergreen-trees growing park-like to the very summit, and looking like the feathers of an ostrich against the clear blue sky, and the Barwon and the lakes, at that recent period, were unadmired; and the wild fowl and the kangaroo, and the savage black man, were the only inhabitants. Yet here, at this moment, is a noble city, containing, within three miles of its centre, a population of thirty thousand souls, with fine streets, and numerous churches and schools, a hospital which cost £28,000, and an asylum for orphan children nearly completed, with great numbers of stores and

warehouses, and villas, and even some mansions; while three coaches run daily fifty miles into the interior to Ballarat, the chief of the Australian Gold-Fields, and three good steamers ply daily fifty miles up the bay to Melbourne, the capital of Victoria.

My esteemed predecessor in the Geelong Circuit, the Rev. F. Lewis, who is now in England, with his Helper, Mr. Hart, completed our principal chapel in Yarra-street, at a cost of £3,000 only, £850 of which was left as a floating debt, and has lately been cancelled by our liberal people of Geelong. During the past twelvemonths, a brick chapel has been erected at South Geelong, and paid for at a cost of £1,400. At Chilwell, a stone chapel has also been built, at a cost of £2,200, being sixty-three feet by forty, and twenty-two feet high from floor to wall-plate. Here, in consequence of unprecedented commercial difficulty which, during the past six months, has afflicted the colony, we have a debt of £350. A vigorous effort, however, comprising weekly and monthly private and public collections, and a Ladies' Sewing Society, is promising well to pay it off within a year. A brick chapel is also completed at Tuckfield, to a considerable degree through the liberality of our good friend Miss Newcome, who is waiting with anxious desire for the arrival of the young Minister we are expecting you soon to send us to labour on the peninsula of the Indented Head, situated between the bay and the ocean. A stone chapel is also in the course of erection at Ceres, in the midst of the rich corn-fields of the Barabool Hills, which will cost £500; and at Highton a neat little brick chapel was opened the other day. These, beside five other chapels of wood, have been erected during the past year; while five day-schools have also been established. So that the Geelong Circuit now comprises twelve places of worship and eight day-schools, with a ninth which will be ready for action in about a month. Thus we have church accommodation for two thousand three hundred souls, and daily instruction given (gratuitously when necessary) to five hundred and ten children, with at least an equal number in Sabbath-schools, which are conducted with as much zeal and ability as similar institutions at home. I have said that great commercial depression has come over our land; indeed, there are now many honest mechanics and others who cannot earn a living at their trades, and carpenters

especially are without employment, and very many persons who now arrive from England are greatly discouraged. Yet there is fine land in a genial climate, inviting cultivation, and the best market in the world asking for the produce; and so there is ample room for hard services of industrious and sober men. The state of trade has occasioned a great dispersion from the towns to the diggings, and into all parts of the interior; so that while by this means nearly one-third of our people are removed from Geelong, the resources of the country, both mineral and agricultural, promise to be more fully opened up. Intemperance and hasty marriages, with little or no knowledge of the partner chosen for life, occasion great misery in this land. Nearly every day brings under my notice some instance of distress from one or both of these causes; and it is very grievous to see not a few persons, who were temperate and even religious at home, who are fallen awfully here. If it were possible, constrained by the dismal sights I have witnessed in this land, I would speak with the voice of a trumpet in the ears of all our Wesleyan immigrants, "Cleave to the house of God, and shun the insidious abominations of drink;" for the danger is tenfold greater here than in England; for we see men and women here who were pious and Christian at home, imperceptibly fascinated into irreligion, and drunkenness, and death. I have visited them, entreated to do so by a heart broken husband or wife; I have admonished, warned, prayed; but, alas! it is generally too late; the habit is formed, drunk to-day, and, in spite of pain, and bankruptcy, and death, and even hell, made certain to the enlightened conscience, will be drunk again to-morrow, and the next day, and the next week, till a neighbour calls, "Want you to a funeral, Sir. He is dead, Sir; died yesterday: drank himself dead."

Young men leave England to be free from the restraints of a godly home, and a Christian father. They see liberty and pleasure, and perhaps wealth, in Australia. Some of these have gone to the diggings, and to and fro in the interior, cleaving hard blocks of timber, digging new ground, and breaking stubborn stones on the road. Youths who had the tenderest of mothers in England stand destitute at our doors, begging for a night's lodging, and sometimes walk all night in the street, or lie under a gum-tree. O, could I but make uneasy youths at home see the solicitude with

which their forerunners long again—but long in vain—for their fathers' house!

The immigration of Chinamen into Victoria is now exciting a great deal of earnest attention, both in the Legislature and among the European inhabitants generally. Probably the number of "Celestials," as they are commonly called here, now in the colony is about fifteen thousand, almost without exception males; and the number is increasing so rapidly, that some suppose we may have fifty thousand within the next year. And, judging from the multitudes which are now arriving every week, this may prove to be the fact. On Sunday last three ships arrived in Port Philip with several hundreds, and there are other ships expected daily. Now, something ought to be done for these Heathen people. The Legislative Assembly are proposing to tax their arrival, or to oblige them to bring a proportionate number of women. They are in most odious repute among us, as demoralized to the basest degree; and it is stated that they take away the gold and will spend it in China in the purchase of wives. And one man in a court of justice, being questioned what he would do with his gold, replied, "The first thing after I reach China, I shall purchase six wives." But this, though sufficiently revolting, is not the most odious part of their morals; for it is commonly understood among the diggers, that there is all the reason, excepting only the Divine mandate, for keeping them out of Victoria, that there was anciently for driving out the Canaanites from Canaan, and destroying the "cities of the plain." But, however this might be, I wish you could send them a Missionary, and some Bibles and tracts. I have heard of their receiving tracts very readily, and two are in the habit of attending one of our chapels at the diggings. The English Church have just received a native Missionary from their school in China; but I should like to see a good Wesleyan English Missionary, devoted to the Chinese of Victoria.

I must now say a word or two to you on behalf of the scattered population of the interior of Victoria. Many of these are religious people, but deprived, from their remote residence, of all the means of grace. Some of them come many miles, occasionally, to our places of worship, and others fall into the greatest spiritual apathy and irreligion. My Circuit-town may be regarded as the capital of the best agricultural district of Victoria,

and during the past year many of our people have made themselves home-steads in the bush. I am, therefore, in want of a good young man, who loves to preach, and ride, and who can and will read and study wherever he may be. If you will send me one, he shall live at my house as comfortably as the average of young Ministers do in England; he shall ride a good horse, and we will mark him out such a sphere of usefulness as England cannot offer. He shall visit the houses of the settlers, preach to them, get the hearts of their children, induce them to read, and, where there are children enough, assist me in establishing schools. He would prevent many from making shipwreck of faith, and recover others out of the snare of the devil; and, in some instances, small churches would be established, and even Circuits originated. And this is a work which cannot possibly be done, unless you send me such a man. You will judge from the buildings we have in hand, and from the great scarcity of money in the country, that we cannot now pay the passage and outfit of a Preacher. And as this is the first request I have ever put before you, I trust you will grant it. Tell the good man's mother not to fear for her son. He shall want for nothing, nor suffer half the privation that some of the Preachers have suffered in Scotland and Ireland; and will be much better off than those brethren who have roughed it for the Lord's sake at the diggings. But we want an intelligent, earnest Christian man, who will only regard the Lord's work, and I am sure he will be happy with us, and obtain a high reward in the great day.

I have recently visited Ballarat, with its sixty thousand souls located within fifteen miles of the centre where the township stands, and where there is one street nearly as crowded with people and vehicles as a principal street in London. We are surprised that the late disturbances there should have created any alarms for us in England, and I am quite sure that no one here has felt the least fear during the past six months. In fact, every body is as free from anxiety respecting riots and thieves here as are the people of England; and I suppose it is as common to leave doors and windows unfastened at night in all parts of Victoria, as it is to close them up in all parts of England. Our valuable Minister at Ballarat, Mr. Taylor, has had no ordinary difficulties, and no easy duties to cope with; and he has done

his duty well, having under his charge more souls than all other Protestant denominations together; and Christendom is indebted to him for having baptized, married, buried, and preached the Gospel for all sects and parties whatsoever.

You know from my letter by the "Shallemar," that my beloved wife and children (if it please God) are safe in England. I have written Mrs. Harding to come back to me, if she be able, by the ship "Eagle," in October.

WESTERN AFRICA.

GOLD-COAST.

Extract of a Letter from the Rev. Thomas R. Freeman, dated Cape-Coast, August 8th, 1855.

I AM happy to report to you the successful opening of our new chapel at Abakrampa, which took place on Sunday last, the 5th instant.

I had given a week's notice to our Societies at all the Stations within from thirty to forty miles of Abakrampa, that the chapel would be opened on the 5th instant; and the response to this notice was certainly one of the most extraordinary ones I have ever witnessed.

I arrived at Abakrampa on Thursday, the 2d instant, and was delighted to find the Society there, in a most quickened state, agreeing in every respect with Mr. Solomon's recent report, which I inserted in my letter to you per last mail.

On the following morning (Friday, the 3d instant) I was aroused from sleep a little after four o'clock, by the joyous sounds of praise to God. Our people were holding their usual early prayer-meeting. Mr. Solomon was leading the meeting, and a little school-girl about nine years of age was aiding them in correct singing by playing very nicely on a little seraphine; and as I listened, in an adjoining room in which I had been sleeping, to the burden of their song,—

"O joyful sound of Gospel grace,
Christ shall in me appear;
I, even I, shall see his face,
I shall be holy here," &c.,

I felt no disposition to try to repress a flood of tears, which I shed as I lay in bed, and thought over the blessed changes which God had wrought in the once dark town of Abakrampa.

My first visit to the interior, after my arrival here in 1838, was to this same town of Abakrampa; and my business on that occasion was to try and prevail on the old Chief of the Akrah people (Otu) to cease persecuting a few of our people who were living in the neigh-

bouring village of Akroful. At that time Abakrampa was entirely enveloped in Pagan darkness. No ray of light had penetrated its deep gloom.

By frequent friendly intercourse with Otu the old Chief, we eventually succeeded in first softening his feelings towards his Christian people at Akroful, about eight or ten in number, who had received the word of truth on the Coast, and carried it with them to their native village.

After this we happily succeeded in getting Otu to consent to establish a school in Abakrampa. This he did with many misgivings as to the propriety of his doing so, and with decided opposition to the raising a Society there. He feared the light, but did not wish to disoblige us, who had become his friends.

By the blessing of God a small Society soon grew up in Abakrampa, and Otu by degrees became reconciled to a large inpouring of light into his town; and Abakrampa has now become one of the most important and promising Stations in this District.

Having made this brief digression from the subject of the opening of the chapel, I now return thereto.

On Saturday, the 4th instant, a large influx of Christian strangers was strikingly visible in the streets of Abakrampa; and in the evening I found that the Stations of Cape-Coast, Ananabu, Domonasi, Beulah, Providence, Maunpon, Akroful, Abaka, Durkwa, Abuadzi, Ayerudu, Salt-Pond, Kuntu, Assafa, Akrodu, Arkrah, and Essiaman, were all represented in groups of joyous Christians, who had come to share in the special services of the important event of the opening of a chapel for Divine worship in the little capital of the tribe and province of Akrah.

The distance that some of these friends had travelled on foot told of

their deep interest in the subject of their visit. The Arkrah Station, for instance, is about thirty miles at the least from Abakrampa, and the Essiaman Station, forty miles distant.

The first special service of the series was a prayer-meeting at seven P.M. on Saturday; the second, a prayer-meeting at four A.M. on Sunday; at both of which the chapel was filled.

At seven A.M. on Sunday a third special service was held. I read prayers and Mr. Laing, Native Minister, preached from, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." (Isai. xlv. 22.)

The chapel was crowded, and many who could not get in crowded the windows.

At eleven A.M. we held a fourth special service: this was a baptismal service, at which fourteen adults and nineteen infants were baptized. On this occasion, also, the chapel was more than filled.

At three P.M. came the fifth special service. I preached from, "In all places where I record my name, I will come unto thee, and I will bless thee." (Exod. xx. 24.) Again we were filled to overflowing, and the door and windows were crowded. Otu, the young Chief of Akrah, was present at this service. After the sermon, I appealed for pecuniary aid to meet what I had advanced on the part of the Mission, not as part of our District expenditure, but as a *loan* to the Abakrampa Station, to aid in fitting up the chapel; and a most noble response was immediately given, in a collection amounting to upwards of £40 currency, equal to £36 sterling, of which amount the young Pagan Chief, Otu, gave £6 currency.

At seven P.M. the sixth and last special service was held. It consisted of a prayer-meeting, followed by the administration of the sacrament of the Lord's Supper. This, like all the others, was a blessed season. About one hundred and fifty members of Society attended the Lord's table with songs of grateful praise; and we all felt the blessedness of dwelling in the house of God, and sitting together "in heavenly places with Christ Jesus."

Early on Monday, the 6th instant, the Christian visitors all prepared to return to their own homes; and O, how striking and beautiful was that preparation! Long ere the sun arose I heard them holding family prayer-meetings, in company with our Abakrampa members, at their various domestic altars in differ-

ent parts of the little town; and then each bade Christian brother and sister farewell, and started joyously homeward.

These were scenes never to be forgotten. Many indeed were the feet upon the mountains of those who bore away to the four winds of heaven glad tidings from Abakrampa throughout all this part of our extensive District.

During the course of the next few months, there will, I anticipate, be several other scenes taking place around us similar to these which I have endeavoured to describe to you.

I need not tell you that the atmosphere in which I am now living, if I may so speak, is one of extreme mental excitement. It is indeed so much so, that I often turn for a moment from the stern secular duties and responsibilities of my official position, and weep like a child at the thrilling facts which will every hour in the day press themselves upon my notice.

Neither need I say how much these circumstances overwhelm me with labour and care.

That you will pray for us and rejoice over us, I am fully persuaded; but whether you can aid us a little more in a pecuniary point of view in this enlargement of the great work around us, is to me a painfully anxious question, which causes me many a restless night after a hard day's toil.

What we shall do with our increasing Society and congregation in Cape Coast is becoming to me an anxious question. The chapel is becoming too small for us, and our next gathering of our people here, which is to take place in two or three months, will not find us in circumstances to provide accommodation for those who will "come up to Jerusalem." We could lengthen our present chapel about thirty feet, which would give us sittings for more than two hundred to three hundred more persons; but we cannot do it without *some* aid from England specially for that purpose. £100 could be raised here for that purpose, as I am persuaded from some promises already made to me if I will commence the work; but we could not do it for less than £200. By an early opportunity I hope to write to the Committee more at length on this subject; I will only remark now that in lengthening the chapel from its present dimensions of seventy feet to one hundred feet, we should take into the communion the graves of several of our deceased brethren and sisters who have died in this part of the Mission field. The graves of Messrs. Walden, Thack-

ray, Wyatt, Findlay, Mrs. Heak, and Mrs. Watkins, are all within the spot over which our chapel must eventually be extended; and it would be a kind tribute to their memory to aid in extending God's house over their hallowed dust, and making such an arrangement that future generations may kneel at the Lord's table over the spot where rest the ashes of some of the early martyrs in this sickly clime for the truth of God.

I wrote you a few days back from Abakrampa, in readiness for the mail,

reporting the result of our late Missionary Meeting at Akrah, and enclosing you a list of the subscriptions, which amounted to the noble sum of £60. 15s. 9d. sterling; but I regret to find that my letter was, by mistake, sent in the brig "Maclean," a sailing vessel, instead of being kept in readiness for the mail.

This will cause some delay in your receiving the subscription list, as I have, I regret to say, no copy of it which I can enclose with this.

MEMOIR OF THE REV. JOSEPH WRIGHT,

BY THE REV. JOSEPH MAY, NATIVE MISSIONARY.

THE "Notices" for September contained some account of the death of the lamented Joseph Wright; and in the October "Notices" was inserted a letter addressed by him, when dying, to his son. The publication of these documents has increased the interest which has been long felt in the Native Ministers who are raised up by Divine Providence for the evangelization of Africa. The Rev. Joseph May has sent us a brief and connected memoir of his late lamented friend and colleague, which cannot fail to be acceptable to our friends, as a tribute by one Native African Minister to the Christian character and worth of his fellow-countryman. It may be regarded as one of the most signal evidences of Divine favour to Africa, that her own children are now among the most earnest and zealous teachers of the things of God.

To Mr. May's memoir of Mr. Wright, we add the letter of the Rev. E. A. Gardiner, Wesleyan Missionary at Lagos, who had the melancholy duty of tending Mr. Wright in his last sickness, and of committing his remains to the silent grave.

Those of our readers who possess the Rev. Dr. Beecham's volume on Ashanti and the Gold-Coast will find in the Appendix an interesting account, by Joseph Wright himself, of his early life, the slave-war in which he was made a captive, and his subsequent conversion under the ministry of the Society's Missionaries at Sierra-Leone.

Extract of a Letter from the Rev. Joseph May, Native Minister, dated York, Sierra-Leone, August 10th, 1855.

As Mr. Gardiner, I believe, will put you in possession of all information relative to the death of our much-lamented brother, the Rev. Joseph Wright, one of your Sierra-Leone Native Missionaries, who died at the Mission-house at Lagos on the 8th of June last, I feel reluctance in writing you any further on the subject; but as he will give you only an account of his visit, sickness, and death, I, therefore, think it will be proper, as you will require, probably in haste, a brief biographical sketch of his life, which, for brevity, and in the absence of his journal and books, not yet arrived from the coast, I attempt as follows.

Mr. Wright was a native of Obbah, in Yoruba, Western Africa. He was cruelly taken away from his parents and relatives, upwards of thirty years ago, (he was then about ten or twelve years of age,) sold into slavery, and, by the interposition of a kind Providence, rescued, and brought into the colony by the British cruisers, upwards of twenty-seven years ago. He was shortly afterwards taught to read English books. Under the preaching of the Wesleyan Missionary he was convinced of his sins, and with a broken and contrite heart sought the pardon of his sins, and by faith in the Redeemer's blood he obtained peace with God through our Lord

Jesus Christ. Shortly after this, he felt it his duty to make known to his country-people the love of Christ to all mankind; thus he began at once to go about, calling sinners to repentance; and through his instrumentality several of his young companions have been speedily brought to the saving knowledge of the truth.

For a time he was employed as a hired Local Preacher. In 1842 he accompanied the Rev. Messrs. Dove and Badger to England, and was admitted into the Wesleyan Theological Institution, Hoxton, thence to Richmond. In 1844 he was appointed as an Assistant Missionary; and having been received into full connexion with the Conference in 1848, on Thursday evening, the 21st of December, together with the Rev. Charles Knight, was solemnly ordained to the full work of the Christian ministry, and for more than ten years laboured faithfully in the colony in the service of his Divine Lord and Master.

Having heard that his parents were still alive, and frequently being urged to see them before their death, he obtained three months' leave of absence from the Committee, to visit at Abbeokuta his dear parents and relatives, whom he had lost for more than thirty years, as above stated. He left the colony in the schooner "Comet," on the 14th of February, arrived at Akrah on the 2d of March, and at Lagos on the 7th. On the third day after his arrival he wrote the writer as follows:—

"On Friday, the 2d of March, we landed at Akrah. I was kindly received by the Rev. Henry Wharton, who treated me with every possible kindness and attention. We left Akrah on Sunday morning, about nine o'clock," as he could not prevail on the ship-owner to leave either on the next or day before the Sabbath. "We landed at Lagos on Wednesday, about ten o'clock: twenty-one day's passage from Sierra-Leone. Mr. Gardiner having heard that we were on the eve of arriving, sent a boy to wait for me. As soon as I made my appearance, the boy led me from the wharf directly to the Mission-house. I find Mr. Gardiner to be a lovely, entertaining kind of man; as for his attention and kindness to me since my arrival, it went beyond description."

On Sunday, the 14th, Mr. Gardiner preached in the morning, and he in the evening, from Psalm l. 6: "The Lord knoweth the way of the righteous," &c., which sermon, in one of the friends' letters, is said to have been very emphatic and touching.

After spending a few days here, accompanied by a Sierra-Leone friend, he left in a canoe, by the river Ogu, for Abbeokuta, where he arrived on the 23d of March, and where, after the lapse of thirty years' violent separation, he had the pleasure of seeing once again in the flesh the faces of his lost parents and relatives. On the 4th of April, he was seized with diarrhoea, the rapid effects of which prevented him from preaching on the next day, Good-Friday. Returned to Lagos, on Friday, the 8th of June, he died in peace at the Mission-house, and was buried on the same day by the Rev. E. A. Gardiner, amidst the tears of a large number of Sierra-Leone emigrants, among whom he laboured in former years.

Mr. Wright was beloved and highly respected by the colonists. During his life-time he travelled throughout the colony, and preached nearly in every town and village. So he was well known nearly to all but strangers. The news of his death was as a thunder-stroke to all his dear friends, who had never at all heard of his sickness. He has left behind him a wife and six children, one of whom is a daughter. His eldest son is now in the Wesleyan Training Institution, Westminster. The feelings of the family are indescribable.

Thus Mr. Wright, in the bloom of life and in the midst of his usefulness, has run his race, and finished his course. Truly, "God's way is in the sea, his path in the great waters, and his footsteps are not known." "How unsearchable are his judgments, and his ways past finding out!"

His character as a man and a Christian is too well known to the public. He was a man of promptitude. To every duty and engagement he paid the most scrupulous attention. He was ever ready to co-operate with his brethren in the extension of the Redeemer's kingdom. For activity, diligence, and punctuality, he never was surpassed. His conversation and whole life are sufficient proofs that he loved God and the doctrines of Christian religion. He was a Wesleyan. His attachment to the doctrines and disciplines of Methodism was sincere.

In a letter, while writing this, received from Mr. Gardiner, who was with him during his sickness, and even to the close of his life, writes:—

"Mr. Wright ever appeared to me to be a man of sound and unquestionable piety. Unlike too many from Sierra-Leone, whose only object seems to be the acquisition of wealth, to be content

to have their portion in this life, he kept the faith, strenuously and courageously set his face against sin, exhibited in his daily walk and conversation the power of godliness, and manifested to all around that he was a stranger and a pilgrim upon the earth, an exile anxious for his native home. Consequently, he was a candidate for glorious bliss, beyond the skies. The world to him had lost its captivating charms. His treasure was in heaven, and his heart was consequently in heaven. He longed for his heavenly home, his everlasting inheritance, his eternal habitation,

‘Built immovably secure,
Built eternal in the skies.’

He literally panted for this rest to come, and he has now gone to enjoy it in all its transcendent and effable fruition.

‘Then shall we mourn to see
Our fellow-prisoner free?—
Free from doubts, and griefs, and fears,
In the haven of the skies?
Can we weep to see the tears
Wiped for ever from his eyes?’

‘No, dear companion, no;
We gladly let thee go,
From a suffering church beneath,
To a reigning church above;
Thou hast more than conquer’d death;
Thou art crown’d with life and love.’

“During his illness, I had, of course, frequent opportunities of conversing with him on spiritual things, and of ascertaining the state of his mind in the prospect of death. It would be impossible, and indeed needless, for me to put down all that he uttered on his death-bed. Suffice it, therefore, to say, that, on more than one occasion near the close of his life, I asked the true and present state of his mind, if it was peaceful, and if he was still resting his soul upon the great atonement. He answered with much ani-

mation, ‘O yes, yes! All my trust in Christ, and the will of the Lord be done.’ Several of the friends asked him similar questions, and received, in their turn, the same satisfactory answers. In this calm, tranquil state of mind, he ultimately expired. As he found the exceeding great and precious promises of the Gospel his stay, and comfort, and support during life, so he experienced them to be especially so in the hour and article of death; and with a sweet abiding conviction of his personal interest therein he finally ‘passed through death triumphant home.’

“I may just add, that I was with him only a few moments prior to his spirit quitting for ever this transitory scene. I then spoke to him on several subjects, and he answered me as usual. He had no pain, apparently, and retained his senses to the last moment that his spirit passed quietly away.

“‘Mark the perfect man, and behold the upright; for the end of that man is peace.’ ‘Let me,’ then, ‘die the death of the righteous, and let my last end be like his!’”

He was about the forty-second year of his age, and the eleventh of his ministry.

Among other things taken into consideration on the 26th of June at our last meeting, held at the Mission-house, Freetown, occasioned by his death, was his funeral sermon to be preached in all the principal chapels in all the Circuits. That at York, I preached on Sunday evening of the 29th of July, at Brunswick chapel, which was crowded to excess by our own friends and people of other denominations. It was a time of great solemnity, deep attention sat on the congregation, and I trust it was not unprofitable season to the crowded assembly, who was faithfully put in mind of their own mortality.

*Extract of a Letter from the Rev. Ebenezer A. Gardiner, dated Lagos,
July 21st, 1855.*

ERE this communication reaches its destination, you may possibly have received the sad intelligence of the demise of our much-beloved and now much-lamented friend and brother, the Rev. Joseph Wright, of Sierra-Leone; which painful event took place at Lagos on the 8th ult. The packet “Retriever,” which was the last one here, came up, most unfortunately, from her leeward route on the very day of his death, and left so early the following morning, as not to afford me time to give you any intimation of the sad event. But as some of

our people returned to Sierra-Leone in the “Retriever,” and would doubtless inform the Society there of the loss it had sustained, and as the packet makes a much longer stay at Sierra-Leone than here, the brethren there may possibly have communicated to you, by that opportunity, the news so deeply painful to us all. They, however, may not have given you many particulars relative thereto: I therefore sit down at once for the purpose of doing so.

The Committee are already aware that our departed brother had set his heart

upon this journey to his fatherland for some time back; and are likewise aware of the objects and designs he had in view, in visiting his native country. Leave of absence, if I mistake not, had been kindly granted him by the Committee for this purpose; but a suitable opportunity did not arise for the accomplishment of the journey, until the close of his term of labour in the York Circuit. He then conceived it a fitting time to make this long-meditated journey, and embarked, accordingly, on board the "Comet," a vessel belonging to Mr. Thompson, a native merchant at Sierra Leone, on the 14th of February last.

He arrived here on the 7th of March, and stayed with me at the old Mission-house until the 20th, on which day he left for Abbeokuta, in company with Mr. J. M. Turner, one of our official brethren. Both arrived safely, and in good health; and Mr. Wright was received in the same warm manner by the friends there, as he had been here.

He had also soon the satisfaction of seeing his numerous relatives, from whom he had been separated for nearly thirty years. His father and mother, as may readily be conceived, were especially overjoyed to see him, and received him as one from the dead. His mother immediately recognised him as her long-lost son, and, with feelings known only to a mother, embraced him with fond affection, and called him by the name which he bore prior to his being severed from her by the ruthless hand of the man-stealer. He found his parents, and most of his relatives, in a state painful beyond description or expression, to a mind enlightened, as was Mr. Wright's, by our holy and Divine Christianity; being still the willing vassals and devotees of Pagan rites and dark idolatry. His father is high priest of a certain grand fetish at Abbeokuta; and the mind of the poor man is therefore deeply immersed in the superstitions and customs of his ancestors. When asked by Mr. Wright, on one occasion, to attend the chapel at Abbeokuta, the old man was astonished, and replied, "What! you ask me to attend your chapel to learn religion, and I already a priest to teach others! The idea! No; you may attend your place, and I will attend mine. Your religion good for you; mine good for me," &c. Alas, poor man! Some of his relatives, however, during his stay at Abbeokuta, joined our Society there; which, of course, was to him a source of much pleasurable reflection on his return to the coast. God grant that his poor parents, and the rest

of his relatives, may soon be brought into the same mind!

Mr. Wright was perfectly well at Abbeokuta up to the 4th of April, when he was attacked with the complaint which ultimately proved fatal; namely, diarrhœa. Means were there adopted for arresting the progress of the disease, but without any lasting effect; and thus finding himself getting worse instead of better, he left Abbeokuta for Lagos on the 23d of that month.

He arrived here on the night of the 24th, and I received him at the new Mission-house the next morning, in a very weakened state of health. I had only one room in the new house ready; but I cheerfully and willingly resigned it and my bed to my afflicted brother, and laid myself at night in the piazza, on a bamboo sofa, or anything. He remained with me for about a week, during which time I, of course, did everything for him that a brother's affection and prudence could suggest, in order, if possible, to bring him round; and I had the pleasing satisfaction to find that my efforts were, under God, beyond my most sanguine expectations successful; for he was evidently gaining strength daily.

Just at this important juncture, however, when the disease was taking a decidedly favourable turn, truth demands of me to state, that our late brother very inadvertently made a visit to a friend's house in the town, where he had a most virulent relapse of the disease, and was once more brought to the Mission-house, but in such an emaciated state of body, that I lost no time in applying to the medical officer of Her Majesty's ship "Pluto," Dr. Wilson, who, to that gentleman's honour be it spoken, that, although it was not his particular duty to attend on shore, did me, nevertheless, the great kindness to come, and that, too, on the very day I sent for him. When on shore, he, of course, saw Mr. Wright, and with much kindness and care prescribed for him. Yet, from the time of his relapse, notwithstanding our combined and utmost exertions, he gradually sunk under his distressing complaint, and finally departed this life about two o'clock on the morning of the 8th of June, to the great distress of myself personally, as also to a large circle of sympathizing friends and relatives.

His dear remains were followed to their last resting-place by the greatest company I have ever seen on any such occasion in Africa; and were deposited, amidst sighs, and tears, and lamentations, in a secluded and strictly private

portion of the new Mission-yard, a nice, quiet place of sepulture, "in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working whereby he is able to subdue all things unto himself."

Permit me, in conclusion, to say one word in reference to the private character of him whose death it is now my most melancholy duty to report to you. Although I had not the pleasure of his acquaintance long, he was, I am fully persuaded, a truly sincere and pious character, a sterling Christian, a man of God, who felt it incumbent upon him, not only as an ambassador of Christ, but also as an individual Christian, to devote all his energies of both body and mind, with vigorous and untiring application, to the service of his Lord and Master.

I had frequent opportunities, during his illness, of ascertaining the state of his mind, and his prospects in the approach of dissolution; and I invariably found his mind in a very sweet and peaceful frame, and his soul reposing itself upon the atonement and mediation

of Jesus Christ, the great High Priest who has passed into the heavens, there to appear in the presence of God for us.

I was in the room with our late brother only a few moments before his spirit quitted for ever this transitory scene; and his mind, in that solemn hour, was calm and peaceful, serene and tranquil as a summer eve; and in this delightful state his sanctified spirit passed, in the full triumph of faith, through the gates into the everlasting city.

His death is a great loss to the weeping Societies at Sierra-Leone; for he was a faithful Pastor, and a devoted Missionary. It is likewise a loss, an irreparable loss, to his family; for he was to them all that an affectionate husband, and kind and loving father, could be. And the world at large may mourn in its turn his mysterious removal; for it has lost a most desirable inhabitant. But hushed be our sad spirits for ever; for, lo, a voice for Joseph Wright is heard from heaven, saying unto us, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

DEPARTURES.

ON Monday, October 1st, the Rev. Thomas Stephenson and R. W. Pordige for Madras and Bangalore, John Scott and W. H. Dean for Colombo and Trincomalee, and Mr. Priestley for the Cape, embarked at Portsmouth by the "Windsor," Captain Voss, accompanied by the Missionary Secretaries and other friends; a valedictory service had been held the previous day in Portsea chapel: the Rev. Dr. Bunting gave the Missionaries a farewell address in their cabin, and commended them in solemn prayer to the Divine protection.

On Wednesday, October 17th, the Rev. Aaron Edman and Mrs. Edman, with Messrs. Protheroe and Raspass for Jamaica, Messrs. Webster and Mack for St. Vincent's, Mr. W. Green for Barbadoes, and Mr. Huxtable for Bahamas, embarked at Southampton by the "Magdalena." A valedictory service had been held the previous evening in the chapel at Southampton, in connexion with the Missionary Anniversary, which was attended by a large and deeply-affected congregation; the Rev. Dr. Beecham in the chair.

Messrs. Comben and Dove, appointed to Newfoundland, proceeded to Torquay on Monday, October 15th, the owner of the vessel which was to convey them to their destination having arranged to call for them at that port on the way from Hamburg.

THE amount of Contributions and Remittances announced on the Cover of the Notices this month is £1,918. 11s. 11d.

WESLEYAN MISSION IN THE TERRITORIES OF THE KING OF DAHOMI.

THIS Mission was commenced only last year, chiefly by the agency of Native Missionaries, under the direction of the Rev. Thomas B. Freeman, of Cape-Coast. Mr. Freeman, who on former occasions had been favourably received by the King at Abomi, in company with Mr. Wharton visited the King of Dahomi in 1854, and obtained his consent to the establishment of a Mission at Whydah, with equal rights for the Missionary to those of the Portuguese and other residents in the town, and unrestrained liberty to the people to attend the services. The immediate consequence of the King's protection is, the preaching of the Gospel, in the public streets of Whydah, to very attentive congregations of native Africans. It is now proposed to erect a chapel in that infamous mart of the Slave-Trade. The population of Whydah is estimated at eighteen thousand. Judging from the present aspect of affairs, and the ready disposition of the masses of the people to listen to the word of life, a chapel of about sixty feet by thirty would be required, and the cost of it would be about £500. Mr. Dawson, the Native Missionary, states that the King is earnestly desirous of substituting legitimate commerce with England, in the place of the Slave-Trade hitherto carried on, and that he is willing to sacrifice present pecuniary advantage for that great object. Two additional Teachers are to be sent to Whydah, where there are already twenty-four scholars in the school, notwithstanding much difficulty which had to be encountered at the commencement.

At Little-Popo, a group of villages about twenty-five miles west of Whydah, the population of which is estimated at from ten to twelve thousand, the principal inhabitant is well disposed towards Christianity. Here a school has been established, which a recent mercantile visitor states to be quite a popular thing, and says he saw it crowded with children. Mr. Dawson goes from Whydah once a fortnight to preach, and finds an excellent spirit of hearing among the people.

At Ahquay, ten miles nearer to Whydah, the people refused to break their treaty with the British Government for the suppression of the Slave-Trade, when solicited to do so by the agents of that infamous traffic, and have manifested an excellent spirit in their desire to receive instruction.

The Journals of Messrs. Freeman's and Wharton's visit to Dahomi supplied ample evidence that the Slave-Traders were taking advantage of the diminution of the blockading squadron on the coast of Africa, consequent on the breaking out of war, to renew their abominable practices; upwards of two thousand slaves having been shipped from Whydah in one month. The Committee, having these facts before them, deemed it right to bring them under the notice of Her Majesty's Government.

At Abomi, the residence of the King, some political changes have been recently effected which appear favourable to the interests of Christianity. A Christian youth, John Beecham, has the confidence of the King, who also gave a favourable reception to Mr. Dawson, the Native Missionary, at a recent visit. Mr. Freeman has received a letter from the King, earnestly soliciting a visit from him, that he may confer with him on matters of great interest to himself and his people; according to the last advices, Mr. Freeman was about to visit Abbeokuta, in company with the British Consul, with a view to putting a stop to human sacrifices, which are still lamentably prevalent in the Yoruba Territory; and to take that opportunity of proceeding to Abomi, for an interview with the King of Dahomi, as earnestly and repeatedly requested by him.

The expense of this proposed visit, and of the enlargement of the Mission in the Territories of the King, and of the proposed chapel at Whydah, have to be provided for by extra Contributions, the Funds of the Society being already pledged to their full extent for the support of existing Missions. The Committee of the Wesleyan Missionary Society therefore venture to request the aid of those who wish to see the Slave-Trade abolished, and the peaceful and humanizing institutions of Christianity introduced in its stead.

For further particulars, reference is respectfully made to the recently published Report of the Wesleyan Missionary Society for 1855, and to the Wesleyan Missionary Notices for October, 1855, published at the Wesleyan Mission-House, Bishopsgate-Street-Within; where Contributions for the Dahomi Mission, and the chapel at Whydah, will be thankfully received, or at Messrs. Smith, Payne, and Smiths, Bankers, 1, Lombard-Street.

Signed, &c., &c.

AT a MEETING OF THE GENERAL COMMITTEE, held at the Wesleyan Mission-House, Bishopsgate-Street-Within, London, October 10th, 1855,—

The PRESIDENT OF THE CONFERENCE in the chair,—

Reported, That the Committee had received from the Committee of the Church Missionary Society six copies of a very valuable work on the languages of Africa, entitled, *Polyglotta Africana*, by the Rev. S. W. Koelle, a Missionary at Sierra-Leone; also, That the Committee of the British and Foreign Bible Society had presented Five Hundred copies of a portion of the Scriptures in the New-Zealand language; also, That Mr. Farmer had presented a cotton-cleansing machine for the use of natives at Sierra-Leone, under the care of the Rev. George H. Decker.

Resolved, That the respectful and cordial thanks of the Committee be presented to the Committee of the Church Missionary Society for this interesting and valuable present.

Resolved, That the best thanks of the Committee be presented to the Committee of the British and Foreign Bible Society for the present of Five Hundred copies of portions of the New-Zealand Scriptures, which have been forwarded to New-Zealand, and are valued at £29. 11s. 3d.

Resolved, also, That the thanks of the Committee be presented to Thomas Farmer, Esq., for his kind attention to a request presented to him by Mr. G. H. Decker, for assistance in promoting the production of cotton on his Station, and preparing it for the market.*

AT the QUARTERLY MEETING OF THE COMMITTEE OF THE WESLEYAN-METHODIST AUXILIARY MISSIONARY SOCIETY FOR THE LONDON DISTRICT, held at the Mission-House, Friday Evening, October 12th, the Rev. Elijah Hoole in the chair; it was moved by Walter Griffith, Esq., seconded by Dr. Griffith, and carried unanimously,—

That the “APPEAL IN BEHALF OF THE WESLEYAN-METHODIST MISSIONARY SOCIETY,” which has been prepared and circulated under the direction of the General Committee, and which has now been read, embodies, also, the views of this Committee of the London District, and is cordially recommended to the earnest and serious attention of all the friends and supporters of the Society, and especially to the Officers and Subscribers connected with the Branch Societies throughout the London District; also, that this Committee hopes that by the publication of the Appeal in the “Missionary Notices,” on the Cover of the Magazine, and in the “Watchman,” as well as by its wide distribution in the form of a Circular, attention will be called to the

* The following contributions have also been received towards the purchase of a press for packing the cotton, the whole cost of which will be upwards of £30.

	£.	s.	d.
J. S. Budgett, Esq.	5	0	0
Thomas Farmer, Esq.	5	0	0

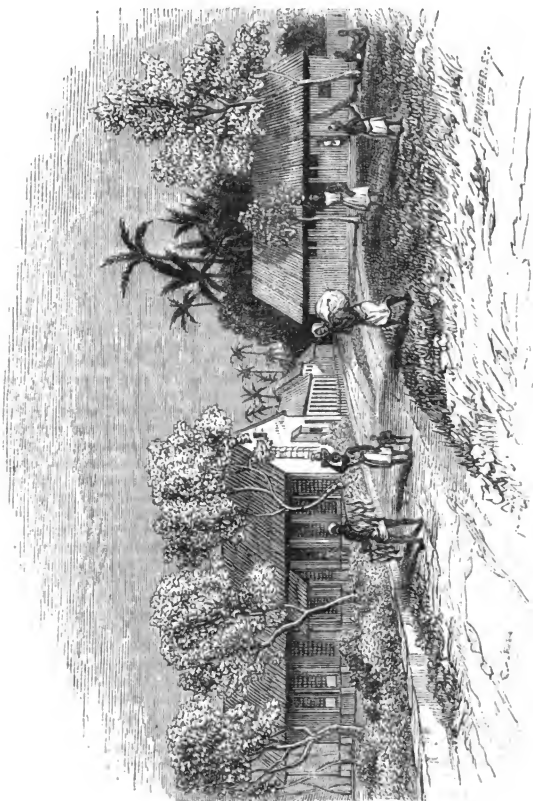
It was also resolved, That a Circular be addressed from this Committee to the Ministers and Officers of such Branch Societies as have not made the usual remittances in the course of the past nine months, requesting an immediate remittance of all moneys in hand to the General Secretaries of the Society; and calling special attention to the "Appeal" of the General Committee, sustained and enforced by the intelligence from India and Africa, contained in the "Missionary Notices" for the months of September and October in the present year.

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Contributions to the Wesleyan Missionary Society, received by the General Treasurers, since our last announcement, up to the 15th of October, 1855, some of which are included in the Remittances acknowledged from the Districts.

<i>Moneys received at the Mission-House.</i>		£.	s.	d.
T. E. E.		419	0	0
A Free-Will Offering from a Friend in <i>Wales</i> , per E. W. Jones, Esq. .		120	0	0
Thomas Tombleson, Esq., <i>Barton-on-Humber</i> , towards the Erection of a Chapel at <i>Whydah</i> , in reply to the Appeal of the Rev. T. B. Freeman, "hoping there will be eight or ten such Replies, that the Chapel may at once be built"		50	0	0
A Vow Performed, in Memory of a sainted Wife, by Mr. John Norton, <i>the Henfron, Newtown Circuit</i> , in aid of the China Mission, per Rev. Thomas Hughes		50	0	0
G. R. Chappell, Esq., <i>Manchester</i> , a Thank-Offering to Almighty God for the safe return of his Grandson, George Edward Brown Westhead, who was severely wounded on the 7th of June in the Quarries; per Rev. Dr. Hannah		40	0	0
For the Outfit and Passage of a Schoolmaster to New-Zealand, per Rev. T. Buddle, <i>Auckland</i> , additional		30	0	0
Lady Ellis, <i>Southall Park</i>	5	0	0	
Ditto, Donation.....	20	0	0	
		25	0	0
Mr. James Morrow, <i>Castledawson, Ireland</i> , for Himself and his good Wife, in Answer to the Appeal of the Rev. Thomas Hodson, for a Missionary and his Wife to fill up the Manargoody Mission-Station, now destitute by the death of the Rev. Thomas Cryer and his sainted Wife, hoping that others who have it in their power may remember Mr. and Mrs. Cryer, and the Cause in which they laboured and fell.....		20	0	0
Miss Farmer and Friends, for the Girls' School at <i>Bangalore</i>		15	0	0
Thomas Farmer, Esq., towards the Passage of Forty-eight Liberated Africans to <i>Lagos</i>		10	0	0
Thomas Farmer, Esq., for a Cotton Cleanser to be sent to the Rev. George Decker, <i>Sierra-Leone</i> , for the Use of the Native Growers of Cotton		4	7	0
Rev. John M'Owan, <i>Redditch</i>	2	2	0	
Mrs. M'Owan	2	2	0	
Miss M'Owan	1	1	0	
Mr. J. T. M'Owan	1	1	0	
Mr. G. M. M'Owan.....	1	1	0	
Mr. Joseph M'Owan	1	1	0	
		8	8	0
Rev. A. and Mrs. Edman, per Rev. M. Jubb, <i>Horncastle</i>		5	0	0
J. M., for a gracious Interposition of Divine Providence in the Time of need, per Rev. J. Greer, <i>Drogheda</i>		5	0	0
Peter Carthew, Esq., <i>Kensington</i>		5	0	0
X. Y., <i>Lurgan, County Armagh</i>		5	0	0
A Friend to Missions in the <i>Huddersfield Second Circuit</i> , per Rev. Gervase Smith.....		5	0	0
Mrs. Jane M'Leod and Son, per Rev. J. Ryerson, <i>Kingston, Canada</i> , for the China Mission		4	0	0
The late Mr. Thomas Cox, of <i>Adderbury, West</i> , from his Trustees, per Mr. R. Bannard (Annual)		2	14	0
Mr. Giles Silversides, <i>Stratford</i> , his Executors, for 1854 and 1855		2	2	0
Mr. and Mrs. Grant, per Mr. Chisholm, <i>Perth</i>		2	0	0
Mr. Lowe, <i>Westminster Branch</i>		1	1	0

PAPERS
RELATIVE TO
THE WESLEYAN MISSIONS,
AND THE
STATE OF HEATHEN COUNTRIES.
(PUBLISHED QUARTERLY.)



WESLEYAN MISSION-PREMISES, JAFFNA CEYLON.

WESLEYAN MISSION-PREMISES, JAFFNA, CEYLON.

WE are indebted to the Rev. William Barber, Wesleyan Missionary, for the accompanying sketch of the Mission-house at Jaffna, and the following very graphic description and narrative.

DESCRIPTION OF THE JAFFNA MISSION-HOUSE.

THE large building on the left-hand side is our Mission-house, an old Dutch edifice, bought from its European inhabitants many years ago. Its length is great; yet it contains in front only four large rooms: the houses in this country, on account of the great heat, rarely possess more than one story, though that is very lofty,—as much so, perhaps, as two of yours. Were it not for the large size of our rooms, and the covered verandahs which are attached to Indian dwellings, we could scarcely bear the heat of this climate. You may notice our verandah in front of the building, supported by numerous pillars, and protected by tiling, which is a continuation of the roof. The three large overshadowing trees are *margosa* or *vembady* trees; and hence the natives, in speaking of our dwelling, call it the "*vembady* house." They believe that these trees are inhabited by devils; but we are not troubled by such neighbours at all, nor, indeed are we sure that we are not indebted to this superstitious notion for protection from thieves.

The lower building on the right is our boys' Boarding Institution, accommodating some twenty students, and fronted by a part of the public esplanade, which stretches about half a mile further on towards the sea-side: in a line with this Institution, nearly half-way to the shore, and close to our handsome chapel, stand our St. Paul's Schools, a picture of which you may see in the "*Juvenile Offering*" for February, 1849.

The picture has a background of lofty cocoa-nut trees, the waving plumes of which never fail to afford a beautiful and gratifying sight.

THE CENTRAL SCHOOL.

Down the central road, and adjoining the Mission-house, is a long line of building: the largest portion of this contains our Wesleyan Central-school, the scene of my own more immediate labours, and in one of the rooms of which I am now writing. The school consists of four large rooms, and one very large, in each of which the Tamil boys are seated on forms,

as they use tables only when they write; folding Venetian-doors, when opened, discover a series of openings through the entire length of the building, on the one side, towards the interior Mission-garden, and, on the other, towards the highway road.

Beyond the boys school, quite separate from it, is the girls' day-school; and beyond that, again, is the girls' Boarding Institution: both of these are under Mrs. Griffith's judicious and energetic supervision, and are making very encouraging progress.* At the back of all these, hidden by the Mission-house, are the Mission-gardens and outhouses.

Under my own care are about one hundred and seventy boys, eighty of whom are daily instructed in what is called the Upper School, which you see before you, and the rest in St. Paul's, near the chapel: in the two schools, which, in fact, form one institution, there are eight classes, and six masters, exclusive of myself.

Thus you see that we have here, besides those who are taught in Tamil schools, at least one hundred and fifty boys under English tuition, who are daily educated in various branches of useful knowledge; but, best of all, who constantly hear and read about the dying love of Jesus Christ. These boys, the age of whom varies from six to twenty, though not compelled to attend chapel on Sunday, compose a large portion of our Sabbath-morning congregation. Many of the elder ones, though afraid to renounce Hinduism, on account of the prejudices of their friends, are convinced of its errors; indeed, I believe that an increasing number are becoming anxious about their souls, and really desirous to serve God.

The boys in our Boarding Institution, though natives, are all professedly Christian; and some of them are, I hope, savingly converted to God.

Scattered over the engraving, you will observe a few figures: on the steps of the boys' Boarding Institution is one of our Native Teachers,—his name is Jacob

* Mrs. Griffith has been compelled to leave India, for the recovery of her health. Mrs. Walton will now have charge of the female school in Jaffna.

Ambrose; * his father Samuel was long a Catechist, and his two uncles, Solomon and Abraham, were Native Ministers, one of them among ourselves, the other among the Baptists. (I think you will remember a letter from Jacob which appeared in the "Juvenile Offering" for April, 1854.) In front, is a woman with *chatties*, or "earthenware vessels," on her head for sale; and nearer to the left-hand road is the *dhohey*, or "washerwoman," (for men always wash here,) who is bringing home his weekly bundle of clean clothes for our use. A man and a woman are walking along the road near the Mission-wall, the latter accompanied by a little naked child, and carrying on her head a *chatty* of oil which she wishes to sell; the former with a number of fowls, for which he is also desirous of finding purchasers. You will observe that a simple cloth is the sole garb of all these adults; but the climate is so hot as to render heavier apparel oppressive to them. At the front-door of the Mission-house, under the verandah, stands Mr. Griffith, my much-respected Superintendent and Chairman, who is apparently enjoying the pleasing prospect, and the cool evening breeze.

Well, after all, many a happy hour do we spend within the walls and under the shady verandahs of our comfortable old Mission-house: already hallowed by the memory of not a few departed and faithful servants of Christ, it will acquire an

increasingly endearing influence as years roll on, and absence hides each darker shade. I will confess that I love to dwell on associations suggested by the names of those who have maintained a valiant fight for the great Master; and sometimes their fancied presence (if, indeed, the spirits of the departed are permitted to hover round the beloved scenes of earth) serves to stimulate my hopes, and nerve my spiritless efforts. From the panes of our front windows I have gleaned the frail inscriptions, besides one in Singhalese, of "W. B. Fox, 1823;" "Joseph Bott, 1823;" and "Thomas Hall Squance," still living and working among you. An ominous crack, indeed, reminds us that Mr. Squance's memento must too soon depart; but his memory, and that of those who laboured with him, are engraved on more enduring materials than brittle glass.

Let us thank God for the teachings of the past, as unfolded in the lives of the good; but let Christ Himself be our foremost Pattern. Him they served; and He, at least, is watching us. Does He not watch you also? While we are at work among the perishing Heathen, will you not help at home? And, as our special hope in this dark land is in those boys and girls now under our instruction, will you not pray to God each day that He will touch their hearts, and prepare them for extensive usefulness?

In a more recent communication, dated Jaffna, August 3d, 1855, Mr. Barber gives an account of the baptism of one of the boys of the Central School.

BAPTISM OF A NATIVE SCHOLAR.

CHELLAPPOE, some two years and a half ago, was a sharp, active boy, about fifteen years old. His father has never professed Christianity; although educated at the Baticotta Seminary, and afterwards employed as a Teacher by the Rev. Joseph Roberts. He married a Heathen woman, Chellappoe's mother. As time rolled on, Chellappoe's mind expanded, and he evinced a great thirst for knowledge, and a remarkable facility in its acquisition. I have reason to believe that a powerful impression was produced upon him by Mr. Griffith's theological lectures, which the first class were privileged in hearing every week. He gradually assumed the

first place among his class-mates, his manner became sobered, and his constant conversation with his schoolfellows turned on the great interests of the soul, and the comparative merits of Hinduism and Christianity. Meeting in my little weekly class, he became one of its most regular attendants, and hesitated not, with some others, to own the strength of his convictions. Just at this crisis—last Christmas—he went to Manaar, and there caught a fever, from the effects of which his life was despaired of. He vowed in his heart, that, if the Lord would spare him, he would, without further hesitation, join God's people.

Meantime, I was myself suddenly prostrated, and only occasionally heard of this poor lad. A little more than a month after my recovery, Chellappoe presented himself before me, opened his heart, and informed me that he had already spoken to his father about his baptism, and had received an assurance that he

* Since this letter was written, Jacob Ambrose has died of cholera. He was a valuable and truly excellent young man, and was remarkable for simple, cheerful piety. He was a Local Preacher of good promise; and his end was serene and happy.

would not in any way interfere with his freedom of action. I could not but be struck at the conduct of the father, who has, throughout, it appears, resisted numerous solicitations to obstruct his son's course. (Query : Are the benefits of the education of fifteen or twenty years ago to show themselves in a course so opposite to the bigotry and intolerance of an older date ?) His Heathen mother, though opposed to his purpose, yet offered an opposition far less violent than he had feared. The father was called in, and the day was fixed for Chellappoe's public baptism.

On Sunday, July 22d, Mr. Griffith preached his last Tamil sermon, before leaving Jaffna to proceed to Madras, with considerable power, from the latter clause of 2 Cor. viii. 5; his subject naturally suggesting the duty, first, of consecration to God's service, and then of public union with his people. A portion of his discourse he took occasion to address to the scholars, many of whom were present, and who appeared to be considerably moved. At the conclusion of the service, the Rev.

John Phillips, our Native Minister, and myself, as well as Mr. Wyman, a pious and superior native Christian, who was formerly our Head Master, and Jonathan, one of our junior Teachers, stood near the font, to compensate, as far as might be, for the absence of the poor boy's natural protectors. Mr. Griffith made the suitable inquiries, and performed the ceremony, giving him the name of Osborn Arthur Roberts, and Mr. Philips concluded the service. The congregation was unusually large, and very attentive; indeed, there was in the house of God a manifest influence from on high, the effects of which I cannot but hope will not be lost.

I may remark that Chellappoe's constant companion has waited on me this very week, seeking baptism likewise. Abundant time will be given for deliberation as to this fresh case. Let it result as it may, the one which I have detailed is the most powerful argument that I know in favour of our central school: the only question is, whether we might not reasonably expect more such.

In the Ceylon Mission many hundreds of idolaters have been instructed and converted, and have lived and died believing in the Lord Jesus Christ alone for salvation; and tens of thousands of children have been taught in the Mission-schools to read the word of God. There are many causes which contribute to the support of idolatry in Ceylon, notwithstanding the wide diffusion of the light of the Gospel. Among the most powerful are, *national prejudice*, which makes the people unwilling to part with the customs of their forefathers; *worldly interest* among the Priests and Brahmins, and all those who derive profit from the superstitions of the people and from the temples; and *the love of sin*, which makes them dislike the restraints of the law of God. The only power which is sufficient to overbear these motives to evil, whether in Heathen countries or at home, is the Holy Spirit of God accompanying the awakening and saving truths of the Gospel. He has already owned the labours of his servants in Ceylon, and will continue to do so, according to the gracious promises contained in his holy word.

In Ceylon there are One Thousand Seven Hundred and Sixteen members in Society, and Four Hundred and Ninety on trial. There are also Three Thousand Two Hundred and Seventy boys and girls in the Mission-schools.

EVERY Person who subscribes to the Wesleyan Missionary Society one Penny, or upwards, weekly, is entitled to one of these Papers; and every one who collects for the Society to the amount of one Shilling, or more, weekly, is entitled to the Missionary Notices. These Papers, the Monthly Notices, the General View of the Wesleyan Missions, Addresses, Cards and Books for Collectors, and Missionary Boxes, will be sent to the order of any of the Methodist Ministers, or the Secretaries or Treasurers of the Auxiliary or Branch Wesleyan Missionary Societies.—All orders are to be sent to the General Secretaries, Centenary-Hall and Mission-House, Bishopsgate-Street-Within, London.

The Wesleyan Missionary Notices,

RELATING PRINCIPALLY TO
THE FOREIGN MISSIONS

UNDER THE DIRECTION OF
THE METHODIST CONFERENCE.

MISSIONS COMMENCED, 1769.]

[SOCIETY ORGANIZED, 1816.]

DECEMBER, 1855.

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THIRD SERIES. VOL. II.

THIRTY-NINTH FROM THE COMMENCEMENT.

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BISHOPSGATE-STREET-WITHIN;

WHERE ALL LETTERS AND COMMUNICATIONS ON THE BUSINESS OF THE
SOCIETY ARE TO BE ADDRESSED TO THE GENERAL SECRETARIES,

Price One Penny.

Remittances from District and Circuit Treasurers to the Wesleyan Missionary Society, received by the General Treasurers, from the 16th of October, to the 15th of November, 1855.

LONDON DISTRICT.			MANCHESTER AND BOLTON DISTRICT.			HALIFAX AND BRAD- FORD DISTRICT.					
£.	s.	d.	£.	s.	d.	£.	s.	d.			
Islington	116	19	7	District Anni- versary	190	8	9	Halifax.....	69	1	8
St. John's Square	12	0	0	First Manches- ter..	156	17	2	Denby-Dale...	10	0	0
Hastings	15	0	0	Second Man- chester	118	9	8	Bradford, West	57	5	10
Bayswater ...	1	17	2	Third Man- chester.....	62	6	1				
Tottenham ...	14	5	4	Ditto	30	0	0				
Ditto, by Mr. Flint	5	8	4	Fourth Man- chester	70	0	0				
Spitalfields Ladies	7	7	10	Fifth Manches- ter.....	313	0	10				
King's-Cross..	13	0	0	Stockport, North	92	4	6				
Acton	9	11	0	Altrincham ...	34	5	6				
Stanhope-street	7	5	0	Burnley	92	0	0				
Brentford ...	1	0	0	Oldham	100	0	0				
Stoke Newing- ton.....	10	0	0	Rochdale	35	16	1				
Walworth	5	0	0	Heywood	7	0	0				
Cambridge ...	39	18	0	New Mills ...	20	0	0				
Southwark ...	24	11	0	Bury.....	34	9	4				
Hertford	10	0	0	Haslingden ...	84	8	2				
Windsor	16	0	0	Bolton	50	0	0				
Jewin-street..	10	5	8	New Mills ...	9	5	0				
Lewisham ...	12	0	0								
City-road	30	0	0								
Hinde-street...	18	11	4								
Greenwich ...	52	0	5								
Southville.....	5	18	5								
Brighton	30	0	0								
Globe-Road ...	2	0	0								
Silver-street ...	3	17	0								
Croydon	30	0	0								
Limehouse ...	12	19	1								
Sevenoaks ...	17	0	0								
Brunswick Chapel	22	0	0								
	555	15	2								
LEEDS DISTRICT.			BIRMINGHAM AND SHREWSBURY DISTRICT.			MACCLESFIELD DIS- TRICT.					
Knarborough ..	75	0	0	Wednesbury..	109	9	9	Leek	60	0	0
Garforth	27	15	11	Stourport	47	0	0	Northwich ...	75	0	0
Halton	21	5	10	Evesham	10	1	4	Nantwich	35	0	0
Cleckheaton...	6	0	0	Hinckley	10	0	0	Longton	24	9	6
First Leeds ...	66	16	8	Birmingham..	64	4	3				
Roundhay ...	71	13	8	Worcester	30	0	0				
Brunswick ...	20	0	0	Wellington ...	35	0	0				
St. Peter's ...	14	8	2	Wolverham- pton	236	13	2				
Seacroft	6	11	0								
Kippax	11	3	0								
Woodhouse ...	24	0	0								
Bramley	50	0	0								
Second Leeds..	172	11	5								
Hanover-Place	11	11	8								
Barwick	13	1	8								
Colton	8	10	10								
District.....	724	2	11								
	1324	12	9								
			LINCOLN DISTRICT.			BERMUDA AUXILIARY					

WESLEYAN MISSIONARY NOTICES, &c.

DECEMBER, 1855.

THE VISIT OF THE REV. DR. BEECHAM TO
BRITISH AMERICA.

(Concluded from page 187.)

THE settlement of some important matters connected with the work in Canada was another object contemplated by this visit. One of these was the final adjustment of the Society's claims, on account of Missionary service in Canada, which were transferred some years since to the Clergy Reserve Fund of that province. In the year 1832, the Missionary Committee, at the request of the Imperial Government, considerably extended their operations in Western Canada, in support of which it was engaged that they should receive an annual allowance of Seven Hundred Pounds. This was paid out of the Casual and Territorial Revenue of the province; but when a change took place in the administration of that revenue, the Society's claim for Seven Hundred Pounds per annum was transferred to the Clergy Reserve Fund, by which unsatisfactory arrangement the Society became involuntarily mixed up with the agitation respecting that Fund which has disturbed the peace of the province for a succession of years. The feeling in favour of secularizing that Fund at length became predominant; and an Act passed the Provincial Legislature, at its last session, for applying the Fund to Municipal purposes, reserving only such an amount as would be necessary to meet the payments to individual Ministers and to religious bodies, to which the faith of the Crown was pledged. By this Act the Society's claim was secured for twenty years; when the payment was to cease. But the Act also provided that the Governor in Council should be empowered to make a commutation of any or all of the claims on the part of Ministers or religious bodies, according to a fixed scale, providing it were done in the space of one year from the passing of the Act. This reservation in favour of religious purposes was very unpalatable to those who were anxious that the entire Fund should be applied to secular objects; and a new agitation was immediately commenced, with the view of overawing the Local Government, so as to deter it from carrying into effect the Commutation-clause, and thus leave the annual payments to religious bodies and Ministers open to renewed agitation every succeeding year. The Committee having suffered so much annoyance on this subject, and, anxious to escape from further threatened agitation, were very desirous to avail themselves of the benefit of the Commutation-clause, should that be found practicable; and had not any other business called their Secretary across the Atlantic, they considered that this negotiation was of sufficient importance to justify their sending him on that errand alone. He was accordingly furnished with all the necessary credentials and powers to enable him to manage the business on the Committee's behalf. It would be too tedious to enter into the

details of his negotiation with the Provincial Government, nor could he sufficiently describe the amount of anxious solicitude and care which it cost him. He had almost reached the conclusion that he should have to return without having obtained his object ; but, at almost the last hour, he had brought the negotiation to a satisfactory close, and obtained an equitable commutation of the yearly allowance of Seven Hundred Pounds. The agitation of the Clergy Reserve Fund question is thus happily set at rest, so far, however, as the Society is concerned ; and the yearly interest of the sum received in commutation of the original claim will, for the time to come, contribute to the support of those Missionary operations in Canada, which, with the view of providing more adequately the means of religious instruction, had been so greatly extended in compliance with the desire of the Imperial Government.

It has been stated that the union of the Society's Missions in Lower, or Eastern, Canada, and the Territories of the Hudson's-Bay Company, with the Canadian Conference, had been arranged by correspondence during the course of last year. A strong desire was expressed, at the time, by our Missionary brethren and friends in Lower Canada, that a Deputation should be sent from England to effect that union, which desire, for the reasons already assigned, could not be met ; but they received the assurance that, should a Deputation be appointed, the following year, to Eastern British America, he should also visit Canada, and attend to any matters which might be left for further consideration and final adjustment. In pursuance of this promise, Dr. Beecham attended the Canadian Conference, which was held at London, in Western Canada, during the month of June. There he met many of the brethren from Lower Canada, who, up to the Conference of 1854, had been Missionaries, under the immediate direction of the Missionary Committee, but had now, in consequence of the Union, become members of the Canadian Conference ; and certain claims, as a compensation for their being admitted to all the privileges of its members, with other matters, were fully considered and satisfactorily adjusted.

The completion of this Union forms an important epoch in the history of Methodist Missions in Canada. The commencement of Methodism in that extensive country is co-eval with the introduction of British power. Several of the soldiers in General Wolfe's army were Methodists ; and, on their being disbanded, they settled at Quebec, having for their first Class-Leader a pious Sergeant of the name of Watson. The meetings for religious services, then commenced, after several vicissitudes were discontinued, for a time, about the beginning of the present century ; but they were shortly resumed on the visit of a Missionary from the United States. Within a few years after the United States became independent, Methodist Missionaries from thence had commenced their labours in Upper Canada ; and the work was subsequently extended to the Lower Province. The war between the United States and England in 1812 disturbed these peaceful operations. The services of Missionaries under the direction of the English Conference became especially desirable ; and, some time after the re-establishment of peace, the work in Lower Canada was chiefly consigned to the latter, the American Methodist Conference reserving to itself the management of its work in the

Upper Province; but, in 1828, on the ground of certain public considerations, the force of which had long been felt, the plan of forming the American Societies in Upper Canada into a separate and independent Church, with a Conference of its own, was formally adopted by the General Conference of the American Methodist Episcopal Church. This arrangement, however, did not affect the English work in the Province. Still the English Missionaries prosecuted their own distinct course of evangelistic enterprise, and were considerably increased in number, in consequence of the arrangements of the Committee with the Imperial Government in the year 1832; when, it appearing desirable, on Christian grounds, that the two Missionary bodies, belonging as they did to the same family, should combine their efforts for the good of the common cause, an Union between the Canadian Conference and the Society's Missions in Upper Canada was arranged, and finally cemented in the year 1847. By the recent transfer of the Society's Missions in Lower, or Eastern, Canada, and the Hudson's-Bay Territories, to the Canadian Conference, the full and complete union of the two bodies was effected; and now that the Methodism of Canada had become one, and all its energies and resources were placed under the direction of one common head, Dr. Beecham was anxious to ascertain the probable result of this concentration of its strength. He had been officially connected with all the negotiations and proceedings which had taken place from the period of the Committee's arrangements with the Imperial Government, and the first Union of the Society's Missions in Upper Canada with the Canadian Conference, to the present time; and he was solicitous to be able, from personal observation, and inquiry upon the spot, to report to the Missionary Committee and the Conference, on his return, what were the facilities and capabilities of the Canadian Conference for the successful prosecution of evangelistic enterprise in the rapidly increasing districts of Canada, and among the aboriginal inhabitants of that Province and the Territory of Hudson's-Bay.

The Conference itself, of course, first claimed his attention; and, after close observation, for several days, of the temper and proceedings of the brethren assembled, under the able Presidency of the Rev. Enoch Wood, supported by the Co-Delegate, the Rev. John Ryerson, the previous impression which he had received in their favour was confirmed. They are an able and devoted body of Christian Ministers; evidently imbued with a considerable measure of that Missionary spirit which prepares them for usefulness in a rising country, and disposes them to encounter, without shrinking, the hardships and privations incident to new Stations in the more remote settlements, and among the aboriginal tribes. Some important arrangements were made at the Conference for calling forth more fully the energies of the people in support of the work, by placing the Connexional Committees, as in England, under the management of mixed Committees of Ministers and Laymen. One of these measures evinced the kind solicitude of the people to promote the temporal comfort of their Ministers. This measure originated in the recommendation of a number of Lay-friends that the salaries of their Ministers should receive such an increase as would be more suitable for the position they occupy; and, having met with general approval, it was accordingly adopted by the last Conference.

The position which Methodism occupies in Canada evinces the adaptation of the system to the wants and circumstances of a new country. Its influence is great; and, as its undivided energies will henceforth be put forth on one common plan, under one direction, it may be calculated that, with God's blessing, its one great end—the spread of vital Christianity—will be more rapidly accelerated. Dr. Beecham was enabled to form some opinion, from personal observation, of the state and prospects of the work, having seen several of the principal cities and towns of Canada. Among these, he may specify London, where the Conference was held, Hamilton, Toronto, Cobourg, Brockville, where the next Conference is to meet, Kingston, Montreal, and Quebec. The Methodist chapels, or churches as they are termed, in these places are generally large and handsome buildings, several of which would compare advantageously with the best Wesleyan chapels in England. He preached in some of those churches, and saw the congregations which worship there, which for their size and apparent respectability were equal to any he had ever seen. The congregations, the services, and the spirit of the people all forcibly reminded him of home. Religion throughout the Wesleyan Body in Canada is in a healthy, advancing state; and it was especially gratifying to him to observe that the spirit of piety which prevails is the spirit of old English Methodism, and that there is a growing desire among both Ministers and people to promote its influence.

In attempting to estimate the capabilities of a church for increasing usefulness, its arrangements for providing a healthy and religious literature for its members, and the means of imparting an useful and religious education to the young, must not be overlooked. In both these respects the Methodist Church of Canada promises well. It has a Book-Establishment at Toronto, which the Deputation visited, and, although it will not compare, in respect of the extent of its premises, or the scale of its operations, with the Methodist Book-Room in New-York, which he afterwards saw, it is a very creditable establishment for a young church in a new country. From this depot, religious and other useful books are disseminated through the Province, the yearly issue of which exhibits encouraging increase; and here are published a Missionary periodical, resembling the "Missionary Notices" published by the Parent Committee in England, and a respectable weekly journal, with an extensive sale, a kind of publication for the diffusion of religious and general information, especially adapted to the wants of a scattered population, and extensively prevalent throughout the neighbouring States. Then, for the higher branches of education, the Methodist Canadian Church has its Victoria College, at Cobourg; a visit to which also afforded much gratification. It is an imposing building, furnishing accommodation for a considerable number of students. During the last session about two hundred were in attendance; exclusive of those in the Medical School, numbering fifty more. In this establishment the students receive an education which fits them for any station in society, or any professional pursuit. Under its present able management it has acquired such a high reputation in the Province, that persons of different religious persuasions send their sons thither in preference to other academies. The rising influence of this Institution may be partly estimated from the fact, that several of its first students are now members of the Provincial Parliament; while

the care which is bestowed upon the religious training of the students is apparent from the circumstance that many are brought to a saving acquaintance with the truth. During the last year, a considerable religious awakening took place in the College, and many of the youths were converted, and became members of Society. From the position which this literary institution has attained in public opinion, there is reason to believe, that the present number of students might perhaps be doubled; and the corresponding enlargement of the College-buildings has therefore become an important *desideratum*. It is also in contemplation to attempt the formation of a theological institution for the training of candidates for the ministry, who, while pursuing their theological studies, shall have the literary advantages of the College.

The Indian Mission department of the Canadian work calls for special notice. In the year 1836, Dr. Beecham had been called before a large and influential Committee of the House of Commons, of which that truly Christian philanthropist, the late Sir Thomas Fowell Buxton, was the Chairman, and had there to combat the theory that a previous civilizing process was necessary to prepare a barbarous people for the reception of the Gospel. In opposition thereto, he had maintained that, so far from this being the case, the Gospel itself was the only efficient means of civilization; and that its introduction, in the first instance, was necessary to raise a barbarous Heathen people to civilized life. In support of this view, he had referred to the operations of the Methodist Missionaries among the aboriginal inhabitants of America, and had illustrated the principle that civilized life presents no attractions to the barbarian until he has been enlightened by the Gospel, by exhibiting the cases of Indian tribes in Canada, who had resisted all the benevolent endeavours which had been made to civilize them while in their Heathen state; but, when they had received the Gospel from the hands of Methodist Missionaries, a desire was created within them for the comforts of civilized society, and they were then easily induced to engage in those pursuits which would improve their temporal condition, after they had been awakened to a true sense of the importance of their spiritual and eternal interests. He was therefore naturally desirous to embrace the opportunity, which was afforded him by his visit to Canada, of witnessing, with his own eyes, some of those instances of Missionary success among the Indians, which had furnished him with such happy illustrations of his argument.

The first Station which he saw was the Mount Elgin and Muncey Mission, on the western bank of the river Thames, upwards of twenty miles beyond London. At this place, the Indians are of the Ojibway and Muncey tribes. Mount Elgin has an industrial institution. It is a large stone building, in which about fifty Indian youths and girls receive a religious training, and instruction in useful knowledge. During the former part of every week-day, they have common instruction in the school, and in the latter part of the day the boys are employed in various occupations in the farm, and the girls are taught the several arts of household management. The students of both sexes display intelligence and activity. Their progress in useful knowledge is very commendable. Some of the elder girls are becoming qualified to manage domestic affairs, and some of the more advanced youths are capable of undertaking the cultivation of the soil. It is delightful to be present at family worship at this institution, to witness the evidence

which the students afford of the religious influence upon their minds, and to hear these native youths and girls, the latter of whom possess voices of uncommon and peculiar sweetness, sing the praises of Almighty God. The moral effect of this establishment on the surrounding Pagan population is a very encouraging circumstance. An Indian girl, apparently about fifteen years of age, was present at evening worship, when the Deputation was there; who, a very few days before, had left her Heathen parents in the forest, and sought an asylum in the institution, and who, when they came to seek her, hid herself on the premises from their research. And it is a case of not unfrequent occurrence, for Indian children thus to seek the advantages of the institution; who are generally allowed by their parents to remain there, after they have been reasoned with by the excellent Minister who has charge of the establishment. While here, the Deputation had a meeting with the Chiefs and other principal Indians connected with the Mission, who assembled to present unto him their congratulations; and among these was good John Sunday, whose appearance now unmistakeably exhibits the marks of advancing age, and whose tears fell plentifully while he gave utterance to his feelings of gratitude for the kindness which he had met with from Christian friends in England. On this visit, the Deputation was accompanied by another Indian Missionary, also well known in England, Mr. Peter Jones; who is still zealously devoting himself to the Missionary work among his countrymen.

Leaving Mount Elgin, he and his companions forded the river Thames, and visited the Oneida Settlement and Mission on the opposite bank. The Oneidas formerly resided in the United States, in a tract of country which he had seen when travelling westward through the state of New-York. When the American Government resolved on removing the Indians into the far west, the Oneidas preferred to place themselves under the British Crown. The Chief, Abraham Schuyler, and his son-in-law, the Methodist Missionary, Abraham Sickles, himself an Oneida, were sent as a deputation from the tribe to Canada, to seek a new residence; and they finally fixed upon the spot immediately opposite to Mount Elgin. Having purchased five thousand acres of good land, they returned and fetched the tribe to their new home. It is an interesting place. They have built themselves a commodious church, with a neat tower and spire. They have erected a school for their children, and a Teacher's house; and they have built good houses for themselves, furnished in a very comfortable style, and applied themselves diligently to the cultivation of the soil. The Deputation drove a considerable distance through the settlement, to witness their cultivated lands, and respectable farm-houses, and cottages, with suitable out-buildings; and then returned to the house of the Missionary Sickles, where the venerable Chief Schuyler and other subordinate Chiefs were assembled to give him and his party a Christian and cordial welcome. An address was delivered by the Chief, who is the spokesman or orator of the tribe, to which the Deputation replied, the Missionary interpreting; and the meeting concluded with prayer.

The next visit was paid to the Alnwick Mission, about twenty miles north of Cobourg, on Lake Ontario, and about two miles from Rice-Lake, on the south. Here, also, there is an industrial institution, comprising two large stone buildings, for the education of Indian

youths and girls on a plan similar to that of Mount Elgin. Good stables, a barn, and other out-buildings are connected with the institution. The Indians at this Mission are Ojibways, and are of the number who have enjoyed, for the longest period, the advantages of Missionary teaching. They formerly resided at Grape-Island, Bay of Quinte, from whence they were conducted to their present residence, about eighteen years since, by their Missionary, the Rev. William Case; he having obtained an allotment of land for their use from Sir John Colbron, then Lieutenant-Governor of the province. Near the institution, a good church, with a tower and spire, has been built; and a neat, regularly-built Christian Indian village, comprising about forty houses, has sprung up, at one end of which the venerable Missionary Case has fixed his residence. On this occasion, the Deputation had a public reception in the church, which the Indians had adorned in a tasteful manner with the graceful branches of the sugar maple-tree. Although the weather proved very unfavourable at the time, the church was crowded, and the appearance of the people in their neat apparel, and their decorous conduct, indicated the advances they had made from barbarous life. The dress and behaviour of some of the younger married women were especially becoming. An address was delivered by one of the principal Indians, which was interpreted by another. To this the Deputation replied; but it was not necessary that it should be rendered into the native language, as they had so far become acquainted with English, that they could understand the reply without the aid of an interpreter. The substance of the address was the same in this case as in the others. At all the Stations the Deputation was welcomed by the Indians as the Missionary representative; and he was requested to convey to their Missionary fathers and friends in England their grateful acknowledgments for sending them the Gospel to teach them the way of salvation, and raise them to the enjoyments of civilized life.

The result of these visits to the Indian Stations was most satisfactory. In the cases of the many Christian Indians of various tribes with whom he was brought into intercourse, the Deputation had irresistible evidence that the Gospel becomes the power of God unto salvation when directly applied to the dark mind and heart of the barbarian, on whom no previous civilizing process has exerted any kind of mollifying influence; and he found also abundant evidence of the correctness of the principle he had maintained before the British Parliamentary Committee, that the Gospel humanizes those who yield to its saving power, and invariably draws after it in its train the blessings of civilized life. Although the advancement in civilization was not everywhere the same in degree, as the same means had not been everywhere applied for the same length of time or in equally favourable circumstances, yet the improved appearance of the Indians at Mount Elgin, the neat houses, the farms and cultivated lands of the Oneidas, and the pretty Indian village of Alnwick, embosomed in the primeval forest, which would advantageously compare with many villages in Christian England, furnished abundant evidence that the Gospel, in the hands of faithful Missionaries, is capable of raising aboriginal people from the degradation and wretchedness of barbarous life to the condition of a Christian and civilized community; and the review of the whole, according to his judgment, affords ample encou-

agement to the vigorous prosecution of Missionary enterprise among the Heathen, by assuring them that they do not toil in vain, nor spend their strength for nought.

A wide field for extended Missionary labour presents itself in Canada. An occurrence of uncommon interest, illustrative of this, took place at the Canadian Conference. An old Chief, now known by the name of Augustine, but whose Indian name is Shing-wank-koons, signifying "Little Pine-Tree," arrived on a visit from the northern shores of Lake Huron, and addressed the Conference at great length. The history of this Chief was afterwards given by Mr. Case. He had been, in his Pagan state, a confirmed drunkard. A Missionary of some other church visited the place; but the Chief would not hear him. At length, he was informed that a Methodist Missionary had arrived. He eagerly asked if they were certain that it was a *Methodist* Missionary; and, on receiving the assurance that this was really the case, he said that he would then give up drinking, and attend to what the Missionary said. He redeemed his pledge. From that hour, he abandoned the intoxicating draught, and became a diligent hearer of the word; he was shortly made the subject of its saving power; and he has ever since adorned his Christian profession by a consistent life, and by endeavours to spread among the people the knowledge of salvation. The appearance of the Chief was dignified and imposing. He addressed the Conference with great effect in a strain of natural and touching eloquence. He said, when the white man first came, he was helpless and destitute like a child; but that the Indian kindly welcomed and nurtured him. Now the scene was sadly changed: the Indian had become the dependent child, while the white man claimed and occupied the soil. The ground, he said, on which the city of London stands, the very spot on which the Conference was then assembled, was once all the property of his grandfathers; and he concluded with an earnest and pathetic appeal for Missionaries to teach his people the way of salvation. The deep conviction produced by this affecting appeal was, that the least compensation which the white man can make for the wrongs inflicted on these aboriginal owners of the soil is, to exert himself in procuring for them the blessings of Christianity. The facilities which the Methodist Canadian Church possesses for a successful prosecution of Missionary enterprise among the Indians, as well as the other departments of the work in Canada, if corresponding pecuniary means can be found, are manifestly great; and it is equally clear that, from the agencies at its command, and its closer contiguity to the scene of action, the interests of the Missions in the Hudson's Bay Territories will be greatly promoted by their being placed under the management of the Canadian Conference.

There is another department of the work which, from the peculiar interest that invests it at the present juncture, is deserving of especial notice. Extensive access has been had to the military; and very beneficial effects have been the result. It was a serious question whether the late Canadian Conference ought not to send a Minister after the Methodist soldiers who had gone to the Crimea; but this was rendered impracticable by the greater demand which was made for ministerial supply than the Conference could possibly meet. That the number of Methodist soldiers who have been sent to the Crimea from British America is so considerable as to render such an arrange-

ment very fitting and proper, is, however, a great fact. After careful inquiry in Canada, at Halifax, and elsewhere, it may be confidently stated that, in the regiments sent to the seat of war in the East, there were "hundreds" of soldiers who were formerly under the ministerial and pastoral care of the Methodist Missionaries in the several provinces of British America. And it will be a cause of thankfulness to the friends of the Society to learn that, by the instrumentality of those Missionary operations which they have contributed to support, so large a number of our brave soldiers have been thus religiously prepared to encounter danger and brave death itself in fighting the battles of their country against the common foe.

In the journeys which he undertook in the prosecution of his work, Dr. Beecham passed through several parts of the United States, and saw some of their principal cities; but, as his official appointment was to British America, his proceedings there are made exclusively the subject of the present report.

SOUTH AFRICA.

A NARRATIVE of a tour of visitation to the Stations in the interior of South Eastern Africa, by the Rev. William Shaw, has been received, but is necessarily postponed to the January Number. Meantime our readers will gladly peruse the following communications from that most important and promising section of the Mission-field.

Extract of a Letter from the Rev. John Ayliff, dated Heald-Town, Fort-Beaufort, August 8th, 1855.

I FEAR that you will think me remiss in not having written you before this on the somewhat important changes which have taken place in this Circuit during the past year. It will no doubt be within the recollection of the Committee, that my appointment to this Circuit resulted from a memorial sent to the late Governor Sir George Cathcart by the Fingoe Chiefs of the Fort-Beaufort Division, that a Wesleyan Minister might be settled amongst them in the midst of the settlements, and that I might be the person. His Excellency having referred the matter to our General Superintendent, the District-Meeting gave me this appointment.

This appointment somewhat disarranged my plans, and, to a certain extent, disappointed my expectations, seeing I was about to visit my native land for a few months on some family matters, and had already written to Mr. Shaw requesting this favour, stating that I thought I should not be considered unreasonable in my request, having been privileged to labour as a servant of the Missionary Society for thirty consecutive years, and hoped to spend the remainder of my days in the Mission field. As it has now happened, I am thankful that I submitted to the wish of

my brethren, and commenced the Mission, because, from providential circumstances, such a large share of Missionary agency has been called into exercise, that I hope my most sanguine wishes will be realized in this matter in reference to the Fingoe nation.

Since the commencement of this Station, the work of the Lord has continued to make steady progress. With great labour we have a large chapel erected, towards which the people have contributed with a liberal hand. This place is now too strait for us; what we shall do for more room I do not know at the present. Our Society numbered last quarterly meeting two hundred and twenty-six full members, fifty-two on trial, with steady increase of Society income, and a very encouraging attendance at the schools, both day and Sabbath.

For a long time past the colonists have complained that Missionaries have paid more attention to the teaching of the natives the elementary branches of knowledge, religious and secular, than to the training them to habits of industry. To a certain extent, the thing is true; for we have had but few opportunities of teaching anything else. Excepting it has been the little manual

labour performed in the erection of chapels and houses, the enclosing and cultivating land, &c., these things have constituted the only opportunities we have had of teaching manual labour. In this thing, also, God has provided us with more aid, in sending us a Governor who is establishing Industrial Schools in the country.

Sunday, February 4th, 1855.—Sir George Grey, Governor, General Jackson, Lieutenant-Governor, and Thomas Shingfellow, Civil Commissioner of the district, visited this place. The children of the Sabbath-school were briefly examined, when Sir George himself addressed the people and children of the school, and then called on his "friend," a New-Zealander, who had come with him, to address them. The address of this person produced a wonderful effect. The Fingoes had never seen or heard Christian men of colour from other lands, and hence the deepest attention was paid while he was speaking. He told the Fingoes what he and his people had been before Missionaries came amongst them, "that, amongst other abominations, they had been eaters of human flesh." I shall not soon forget the appearance of the company present when he told them this; but then he added, "It is not so with us now, we are another people. We wear such clothing as you see me wear. We have now our houses, our trades, and our ships. All this has come to us through the Missionaries and the kindness of this man," pointing to Sir George Grey. "You must hear the Missionary, and obey the Governor, and it will come to you as it has come to us." Afterwards he spoke to the children, when Sir George addressed the Fingoe Chiefs, and thanked the Mission-family for their labours, promising an Industrial School for the place.

Monday, 5th.—The Governor and Civil Engineer visited Heald-Town, when His Excellency explained his plans of the Industrial School, and inquired of Mrs. Ayliff if she would be willing to take the charge and oversight of one hundred and fifty children in one establishment. To this there was, as might be expected, a cheerful compliance, when he selected the site of the

building, and also promised us a water-mill, and improved instruments of agriculture. He then sketched the ground-plan of the building, which has been put into a workable form by Captain Pilkington, the Civil Engineer of the colony, and consists of a beautiful frontage of two hundred and twelve feet, and two wings running to the back of ninety feet: the whole of stone and brick, and covered with corrugated iron, and estimated to cost £2,225. It is intended that the Mission-family, the Teacher, and children shall all dwell under the same roof, and dine at one common table. The plan of the building is eminently calculated to answer this purpose.

At the present time I have full employment; for to me is left the providing materials and superintending the work in its progress, and making payments, &c. However, I am thankful that, to the present, the building has steadily gone forward most favourably.

I have also every reason to hope, from present appearances, that we shall be able to get the number of children; for, as soon as the Governor's plans became known, we had several applications made at once for us to receive the children of the Fingoes. In consequence of this, we built two very large Kaffir huts, and provided for the reception of thirty children. These, I am happy to say, are giving us great encouragement. We have received the names of forty children, which we shall receive when the building is furnished.

To the above I am thankful for the assistance I have received from the Committee, in the arrival, during the past week, of Mr. Rose from the Westminster Institution, as the Teacher of the Heald-Town Industrial School.

Thus, I think, it will appear to the Committee, that the work of the Lord still affords cause of thankfulness. Of course, we have our trials; we are yet surrounded by Heathen darkness: though even in the midst of this, we have five little out-posts, where we have preaching, class-meetings, and schools for children.

We still request an interest in your prayers.

Extract of a Letter from the Rev. Richard Ridgill, dated Somerset West, March 26th, 1855.

THERE are few events in this peaceful village which appear worthy of record. To one who does not appreciate the im-

portance of our work, there is something monotonous in the regularity with which we pursue the even tenor of our way

But no Missionary need suffer from *ennui* here. "No moment lingers unemployed." The day-school will occupy his forenoons, and often his afternoons, while every evening brings its appointed work; and the pastoral care of a large Society, with the secular affairs of the Institution, employ the hours which otherwise might be pleasantly devoted to study. If such be the case during the week, you may be sure that on the Sabbath your Missionary finds "no melancholy void."

Our watch night service was unusually well attended, and a gracious influence rested upon the crowded assembly. At its close, the people appeared loth to disperse, and, before they retired to their homes, sang several hymns of praise in the bright moonlight of this southern clime. As I stood in their midst, I thought of the changes which this valley has witnessed. Not long ago, wild beasts and degraded Hottentots contended with each other for its possession; and where wild beasts and Hottentots alike fled from the face of the white man, the poor slave, whose thews and sinews constituted the Christian's wealth, was not permitted to worship the Christian's God. And now, hundreds of voices were blended together in solemn melody, and the sound was borne far and wide on the midnight air; and the voices were of those "which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy."

Our new Governor, Sir George Grey, passed through this place on his way to the frontier. I assembled about one hundred and eighty children of the day-school, and conducted them a short distance from the village to meet His Excellency. On seeing us awaiting their approach, Sir George and Lady Grey alighted from their carriage, and addressed the children in the kindest manner. His Excellency told them of the Wesleyan schools he had seen in New-Zealand, and expressed his intention to visit this Institution on his return from Kaffirland. A few days afterwards I received a cheque for £5, sent for the

purpose of providing the children who had gone out to meet him with a treat.

The Missionary Anniversary services were held in the month of January, having been postponed to allow of the return of the labourers from the distant harvest-fields, to which they annually resort. It is a source of gratification that, when thus employed, they maintain their character for industry and sobriety, and on that account are much sought after by the farmers. The sum raised for the General Fund was considerably in advance of former years.

I have just returned from a visit to Newman-Villa, at present an out-station in connexion with Somerset West, but which I hope will shortly become the head of a Circuit. After a journey of fifteen hours, my poor horses were ready to drop with fatigue, aggravated by exposure, during the livelong day, to a burning summer sun, when I reached the summit of the heights which overlook the valley of the Voorste Bosjesveld, in the centre of which the residence of our kind friend, Mr. Lindsay, is situated. Here I met with a hearty welcome, and on the Sabbath morning, the toils of the preceding day were forgotten in the pleasure of ministering the word of life to a large number of attentive and thankful hearers. The large room used for religious worship was so crowded, that the children were all necessarily excluded. I baptized two adults, and after the service met the two classes. I was much affected by the simple statements of the members; for their language, free from every thing trite or common-place, was evidently that of the heart. There were present at the afternoon school about forty children and adults; who, on being catechized respecting various Scripture characters, answered with remarkable readiness and accuracy. Our place of worship was again crowded to excess in the evening; and, at the conclusion of the service, I administered the Lord's supper to all the members of our infant church. This closed the labours of one of the happiest Sabbaths I have ever enjoyed.

DEPARTURE OF THE REV. DR. DUFF FOR INDIA.

THE eminent services which this devoted Missionary servant of Christ has rendered to the Wesleyan Missionary Society, and to the cause of Missions at large, have given him a lasting place in our affections. We feel it right not only to record his departure for India, but also to give some extracts from the stirring address which he

delivered on the occasion to the Presbytery at Edinburgh, on Thursday, the 11th of October. The character of the address itself will insure its acceptance with our readers, to whose attention we recommend the extracts for which we can find room.

SPEAKING of the apathy of Christian churches in the work of evangelizing the world, he said :—

What, then, is a Mission, as I have already asked? It is an aggressive expedition into an enemy's territory; and here I may ask, Are not the children of this world wiser in their generation than the children of light? This country is at this moment at war with a mighty empire. Suppose you were to send forth your forces to occupy some small point of the territory of the enemy, is the work done when that portion of the territory is occupied at the outskirts? No; we hear that it is but begun. If you were to stand still there, what would be the use of going to war at all? Or, are you now to put forward a little, and then from want of timely or sufficient supplies to be driven back to the narrow point you previously occupied; and to proceed year after year in this manner, fluctuating backwards and forwards? You would never thus succeed in striking terror into the enemy, or in gaining the object originally proposed. Or are you, from negligence or cowardice, to recede from the position already gained? Then you may be covered with irretrievable confusion and disgrace. The world knows this, and is wiser in its generation. It knows that if we are earnest in maintaining such a warfare, we must act with increasing energy, and push forwards from one stronghold to another into the very heart of the enemy's territory; and, feeling that the cause of righteousness, as well as the national glory and honour, are at stake, it is resolved that it shall be upheld, cost what it may. The money of the nation is counted but as the small dust of the balance, and its blood, as well as its treasures, is made to flow forth like water. Those who profess to be the followers and friends of the blessed Jesus too often, however, act a part the converse of the world's, in seeking to advance its design and promote its policy. Friends and brethren, we must charge almost all the churches of Christendom with guilt under this head: and we must this day ask our own Church, What have you been doing for your Missionaries into the realms of Heathendom? You have sent forth a small force.

Hitherto, they have been sent forth, not as a mighty army—God knows

that they have been, on the contrary, a mere handful—a forlorn hope—to contend with potent foes, or hurled against the towers and ramparts of Heathenism. And when they looked and appealed for support, none, none that is adequate, has been forthcoming. They, however, with dauntless and unconquerable spirit, continue to toil and war at their posts until struck down by exhaustion or overbearing force. How long is this sad state of things to last? How long will the patient, long-suffering God bear with the churches that are shamefully acting so? From the very nature of the case an aggressive war is an increasingly expensive war, and must continue to be so until the end be at least approximately gained. Have you not found it so in the contest in which the nation is now engaged? When the first point is gained, you must advance to another and another, and the necessity for more men and more means is proportionally augmenting. It must indeed entail an enlarging expenditure until sufficient territory has been conquered to supply internally the means and the resources of support. And so is it precisely with Missions to the Heathen.

In short, you pray to God for success upon the labours of your Missionaries, and when that success is granted, you heedlessly or wantonly fling it to the winds. You, in effect, tell your Missionaries,—“You have faithfully toiled and laboured, and spent your strength in bringing souls to God, and in training them for the office of evangelists; but we are resolved that your labour shall be in vain, and your strength shall have been spent for nought.” Is it not enough to raise the feeling of moral indignation in one's soul when he is dealt with in this manner? I pray you to excuse my plainness of speech. I cannot help it. He must be a traitor to his God and to the souls of the perishing, who, through cowardice or other similar motive, could be silent in such a case as this. I again ask you, then, How long is this state of things to continue? The Missions abroad have, through God's blessing, wonderfully prospered. Converts have been and are still raised on every hand; and when we find them prepared to go forth on the right hand and on the left, as some have already done, are we, instead of being cheered and urged to pro-

ceed, to be again chilled by the warning that we must not employ them,—that we must stand still,—and by making no further progress into the realms of darkness, must exhibit ourselves a spectacle of derision to hellish foes, and of pity and lamentation to the hosts of light? What, then, are we to be next told, that you are tired with success, since it costs more money, and money is not in the treasury of the church? To me, who have had sore travelling and wandering through many lands, it has been a matter utterly overwhelming to the spirit when I often saw such redundancy of means in the possession of professing Christians, and when I have been told in reply to earnest pleadings in behalf of a perishing world,—“O, we have nothing to spare.” How depressing has it been to hear this said, and then to look at the stately mansions, the gorgeous lawns, the splendid equipages, the extravagant furniture, and the costly entertainments, besides the thousands which are spent upon nameless idle and useless luxuries. It was as much as to say to God, the great Proprietor, who has given it all,—“Lord, pray excuse me, as I wish to spend all this upon myself, and if I have a little dribblet remaining over, after I have satisfied myself, I will consent to give that dribblet back to thee.” The exclamation has been on my lip, in the hearing of such men,—“Why, you are treating the cause of Christ much as the rich man in the parable treated Lazarus. You are driving that cause to the outside of the gate, and while self is made to fare sumptuously in the palace within, clothed in purple and fine linen, you leave the cause of Christ to starve outside yonder, or to feed on the crumbs that fall from your table, while covered with sores of many a foul indignity. Why not reverse the picture in the parable? Why not bring the cause of Christ inside the palace, and array it in royal attire; while wretched self is cast out to famish at the door?”

And now, this my home work being for the present finished, while exigencies of a peculiar kind appear to call me back again to the Indian field, I cheerfully obey the summons; and despite its manifold ties and attractions, I now feel as if in fulness of heart I can say, Farewell to Scotland—to Scotland! honoured by ancient memories and associations of undying glory and renown! Scotland, on whose soil were fought some of the mightiest battles for civil and religious liberty!—Scotland, thou country and home of the bravest among undaunt-

ed Reformers!—Scotland, thou chosen abode and last resting-place of the ashes of most heroic and daring martyrs!—Yet farewell, Scotland! Farewell to all that is in thee! Farewell, from peculiarity of natural temperament I am prepared to say, farewell, ye mountains and hills, with your exhilarating breezes, where the soul has at times risen to the elevation of the Rock of Ages, and looked to the hill whence alone aid can come! Farewell, ye rivers and murmuring brooks, along whose shady banks it has been often my lot to roam, enjoying in your solitude the sweetest society! Farewell, ye rocky and rugged strands, where I have so often stood and gazed at the foaming billows, as they dashed and surged everlastingly at your feet! Farewell, ye churches and halls throughout this land, where it has been so often my privilege to plead the cause of a perishing world; and when, in so doing, I have had such precious glimpses of the King in his beauty, wielding the sceptre of grace over awakened, quickened, and ransomed souls! Farewell, ye shades of the righteous, whether manes or ordinary dwellings, in which this weary, pilgrimed body, has often found sweet rest and shelter, and this wearied spirit the most genial Christian fellowship! Farewell, too, ye homes of earliest youth, linked to my soul by associations of endearment, which time can never efface! Ay, and farewell, ye graves of my fathers, never likely to receive my mortal remains! And welcome India! Welcome India, with thy benighted, perishing millions; because, in the vision of faith, I see the renovating process that is to elevate them from the lowest depths of debasement and shame to the noblest heights of celestial glory! Welcome, our majestic hills, the loftiest on this our globe; for though cold be your summits, and clothed with the drapery of eternal winter, in the vision of faith I can go beyond, and behold the mountain of the Lord's house established on the top of the mountains, with the innumerable multitudes of India's adoring worshippers joyously thronging towards it! Welcome, too, ye mighty, stupendous fabrics of a dark lowering idolatry, because, in the vision of faith, I can see, in your certain downfall, and in the beauteous temples of Christianity reared over your ruins, one of the mightiest monuments to the triumph and glory of our adored Immanuel! Welcome, too, thou majestic Ganges, in whose waters, through every age, such countless multitudes have been engulfed

in the vain hope of obtaining thereby a sure passport to immortality, because, in the vision of faith, I behold the myriads of thy deluded votaries forsaking thy turbid though sacred waters, and learning to wash their robes and make them white in the blood of the Lamb! Welcome—if the Lord so wills it—welcome, sooner or later, a quiet resting-place on thy sunny banks, amid the Hindu people for whose deliverance from the tyrannic sway of the foulest and cruelest idolatries on earth, I have groaned and travailed in soul agony! Fare ye well, then, reverend fathers, and beloved brethren and sisters in the Lord,

—fare ye well in time; fare ye well through all eternity! And in the view of that bright and glorious eternity, welcome, thrice welcome, thou resurrection morn, when the graves of every clime and every age, from the time of righteous Abel down to the period of the last trumpet sound, will give up their dead; and the ransomed myriads of the Lord, ascending on high, shall enter the mansions of glory—the palaces of light—in Immanuel's land; and there together in indissoluble and blissful harmony celebrate the jubilee of a once groaning but then renovated universe! Farewell! Farewell!

WESLEYAN MISSIONARY TO THE ARMY IN TURKEY.

THE friends of the British soldier will rejoice to know that an addition is to be made to the moral and religious agency for the benefit of the army and hospitals in the East, by the appointment of a Wesleyan Missionary. The Committee have resolved on this arrangement, in consequence of the free permission accorded by the Minister at War to the Missionaries to visit in the hospitals such men as may desire their visits; and, further, in consequence of learning, by the letter subjoined, that there are two hundred Methodist soldiers in the Crimea; that meetings are regularly held on the Sabbath for worship; and in the course of the week as often as possible; for which purpose they occupy an old Greek church on the declivity of a hill. The friends of Missions will not feel the less interest in these pious and brave men, that many of them owe their religious knowledge and character, under the grace of God, to the labours of the Missionaries of the Society in British America, in India, in Gibraltar, and other parts of the world; and will admire their sympathy with the work of Missions, as manifested by their contributing out of their pay, for the support of the Missionary Society.

The Contribution of £5 for Hymn-Books mentioned in the following letter, was supplemented by additional donations in the Missionary Committee when the letter was read, and by gifts from other persons so that two hundred Hymn-Books, accompanied with other suitable publications, have been despatched from the Book-Room by the first opportunity for Balaklava.

Liverpool, October 26th, 1855.

MY DEAR BROTHER,—A valuable Leader of the Great Homer-street Society in this Circuit, has lately returned from Balaklava, where he spent several months on the Sanitary Staff. Whilst there, he met with a few Sergeants and many privates who are members of the Methodist Society. They met regularly on the Sabbath, and in the course of the week as often as possible, for worship. This Leader has just received a letter from a pious Sergeant, one of their little band, who states that there are about

two hundred Methodist soldiers in the Crimean peninsula. They occupy an old Greek chapel on the declivity of a hill; which, though black and begrimed without, is often made glorious within by the presence of God. An abundant blessing has rested upon their meetings, and many backsliders have been restored to peace.

The writer, a Sergeant Burton, states, that they have collected £14 for our Missions, and hope to make it £25 by the end of this month. This sum they intend to forward to the Great Homer-

street Branch Society, whose Anniversary was held on Wednesday evening. This fact I mentioned in the Meeting; and also the earnest request of the Sergeant for a few Hymn-Books by post, for which they would gladly pay. One or two gentlemen hearing this, have de-

termined to send a number of Hymn-Books to these pious soldiers to the value of £5.

Yours affectionately,

HENRY H. CHETTIE.

To the Rev. John Mason.

EVENTS IN FEEJEE.*

UNDER this title we have published a pamphlet, which we recommend to the attention of our friends; it will well repay their perusal. We have been induced to make it a separate publication, because it appeared undesirable to withhold narratives of so much interest from the immediate knowledge of the friends of Missions. The contents of the pamphlet will be learned from the following summary.

The state of affairs in Bau in 1854, the apprehensions of revolt and treason, and the movements of a hostile force, are vividly described by the Rev. Joseph Waterhouse. His picture of a Sabbath-day in Bau is terribly illustrative of the peculiar trials of a Missionary among a savage people.

Mr. Moore narrates his occupation of Rewa as a Mission-Station in 1854, the death of the Heathen King of Rewa early in 1855, the subsequent destruction of the Mission-Premises by fire, and the providential escape of his family from the burning ruins, and from the clubs of the cannibals; together with his return to Rewa, where he was most kindly welcomed.

The Lakemba Mission is described by Mr. Polglase in a journal of unusual interest; showing that a very large measure of success has attended the labours of the Missionaries.

Mr. Samuel Waterhouse gives an affecting account of some of the trials he has had to endure on the Nandy Mission.

Not the least noticeable of the letters is one from Mrs. Wilson, the wife of the Rev. William Wilson, of Vewa, forwarded to us by her father, the Rev. Peter M'Owan, of Birmingham; who proves herself a suitable coadjutor of the other noble women who have devoted themselves to this most perilous and trying Mission.

Mr. Calvert, in a long and well-sustained narrative, gives a connected view of all the transactions of the year, including the particulars of King George's visit to Bau, accompanied by his Queen and son, and two thousand Tongans, in a fleet of one hundred sailing canoes; the murderous attack on one of his canoes at Ovalau, in which one of his Chiefs, a brother of the Native Missionary, Benjamin Latuselu, was killed, and other circumstances which induced King George to ally his forces to those of the King of Bau for the subjugation of the revolted towns and islands; the entire success of their operations; the submission of nearly all who had revolted; the visit of King George to Rewa and Kandavu; and the prospect, finally, of Ovalau itself being pacified, and brought under better influences. The result of these events is the acknowledgment of the superiority of Christianity over Heathenism, and a desire to be instructed, on the part of many thousands of the natives; with the prospect of its speedy reception throughout the whole group of islands.

The incidental notices of the once-famed Father Matthew, now Romish Missionary at Rewa; of Captain Denham, of H.M.S.

* "Events in Feejee: as narrated in Recent Letters from several Wesleyan Missionaries." Sold by John Mason, 66, Paternoster-Row. Price Three Pence. Pp. 32.

"Herald," who has completed the survey of the Feejee Islands for Her Majesty's Government; of Captain Dunn, of the "Dragon;" of King George and his Queen and son; of the Vunivalu, or King, and other Chiefs of Bau; of Moses Maimafainou, the Native Missionary and of other persons, whether European or native, who have taken part in the recent events in Feejee; and of some of the most important islands and towns of the Feejee group; give additional interest to these communications. We again recommend "Events in Feejee" to the attention of our friends.

DEPARTURE OF MISSIONARIES.

THE Rev. Mr. Royce and wife for Feejee, Mr. Hoskins for New-Zealand, Mr. H. Waddington, Mr. J. B. Smith, and Mr. W. Clarke, for Australia, embarked at Gravesend on the 14th of November, by the "Nimrod," for Melbourne.

Mr. Barrowclough proceeded to Plymouth on the 15th of November, to embark for Sierra-Leone; having a free passage afforded him by Mr. Pope, in one of his vessels bound for that port.

Mr. Holford and Mr. Lamplough embarked by the "Shepherdess" for Algoa Bay, South Africa, on the 17th of November.

We commend these beloved brethren to the care of Divine Providence, and trust they will have the advantage of many earnest prayers for their safe voyage, and for a successful course in the several fields of labour to which they are appointed.

DEATH OF THE REV. WILLIAM CASE.

WITH the deepest regret we have to record the death of the venerable Elder Case, of Alnwick, on the Rice Lake, Canada, in consequence of a fall from his horse. He is mentioned in the former pages of this Number in Dr. Beecham's report of his visit to America. He was regarded as the father of the Indian Mission in Canada. We hope to give further particulars in a future Number.

THE REV. WILLIAM ARTHUR.

THE numerous friends of this esteemed and beloved Minister will have heard, that he has been visited by a very severe and dangerous illness while on a tour in the United States of America. He has been detained several weeks in Urbana, in the State of Ohio, under the best medical care: according to the last accounts, to the 27th of October, he was recovering favourably, and hoped soon to be able to take the journey to New-York, in order to his return to this country.

CLOSE OF THE YEAR.—FINANCE.

MINISTERS and Officers of the Society are earnestly requested to receive the remaining Subscriptions and Contributions for the year now closing, as early as possible; and to remit the amount to the General Secretaries. It will be much to the advantage of the Society to receive all Balances and Lists for Publication immediately on the close of the year; together with the Amounts of Christmas and New-Year's Juvenile Offering, a mode of contribution which we again commend to the industry of our young friends, and to the kind patronage of all.

THE amount of contributions and remittances announced on the Cover of the Notices this month is £9,015. 5s. 9d.

Remittances have also been received from the following Districts, the particulars of which are unavoidably deferred till next month.

	£.	s.	d.		£.	s.	d.
Bristol.....	120	14	4	Cornwall	263	8	4
Exeter.....	161	5	2	Hull.....	531	0	11
Bedford and Northampton. .	100	16	0	Oxford	16	0	0
Whitby and Darlington.....	142	19	9	Newcastle	157	10	1
Portsmouth.....	91	10	7	Bath	86	12	0
Liverpool.....	305	6	2	York	880	3	0
Sheffield	215	6	9	Norwich and Lynn	118	2	1

* * * *The cordial Thanks of the Committee are offered for various acceptable Presents to the Society; namely,—*

To E. L. D., of Esher, for Mosheim's Ecclesiastical History, Paley's Evidences, with Notes, Elements of Revealed Religion, President Edwards on the Affections, Scenes in the Life of St. Peter, The Southern World, The Holy Land, The Telescope and the Microscope, 4 vols. of the Band of Hope Review, and 3 dozen Small Books; 36 Needle-books, 23 Pincushions, 36 Pen-wipers, 36 Book-marks, 18 Work-bags, 3 dozen Thimbles, 1 dozen Pair of Scissors, 3 dozen Bodkins, 1,000 Needles, to the care of the Rev. E. D. Webb, Ruatan-Bay Island, Honduras.

To Miss Mounsher and Mrs. Burlingham, of Buckenham, near Attleborough, Norfolk, for 2 dozen Children's Dresses, 6 Bags, and 77 yards of Print.

To Mrs. Jonas Sugden, of Oakworth, near Keighley, for a Box of Shirts.

Contributions to the Wesleyan Missionary Society, received by the General Treasurers, since our last announcement, up to the 15th of November, 1855, some of which are included in the District Remittances.

<i>Moneys received at the Mission-House.</i>		£.	s.	d.
A Gift from a Creole		250	0	0
Messrs. Jonas Sugden and Brothers, Oakworth, near Keighley		100	0	0
Ditto, for China		20	0	0
Mrs. Jonas Sugden, Sabbath Morning Offerings (12 Months)		26	0	0
Francis Riggall, Esq. (Annual)		50	0	0
Ditto, Donation		50	0	0
Rev. James Allen, Bramley (Annual).....		50	0	0
J. S. Budgett, Esq., for China		50	0	0
Dowager Lady Buxton, for the Chapel at Whydah		25	0	0
Ditto, for Widow Wright, Sierra-Leone ..		5	0	0
Charles Hooper, Esq., Eastington, near Stonehouse		20	0	0
Sir E. N. Buxton, Bart., for the Dahomi Mission.....		10	10	0
Rev. R. and Mrs. Heape, Rochdale.....		10	10	0
S. X., per "Record" Office		10	0	0
Mrs. J. D. Burton, Alderley Edge, in answer to the Appeal, by the Rev. W. Burt.....		10	0	0
Mr. Francis Shaw, for the Mission to Turkey.....		5	0	0
Mr. John Grimes, of Pickworth, towards the maintenance of the Son of the late Rev. Joseph Wright, Native Missionary at Sierra-Leone, per Rev. W. Jackson.....		5	0	0
The Hon. Judge Crampin, Ireland		5	0	0
Mr. Clift, Brentford, in Memory of his Father		5	0	0
Ditto, Annual Subscription		2	2	0
Mr. Henry Barker, Burton-on-Stather, near Brigg, in answer to the Appeal.....		5	0	0
In Memory of Mr. Alfred Barker, Ditto.....		5	0	0
James Douglas, Esq., of Cavers, in advance for 1856		5	0	0
Mr. John Ashley, Tenby, in answer to the special Appeal of the Missionary Committee, per Rev. H. Hick.....		5	0	0
Goodness of God to the F. M., which was preserved by being in Port during the Storm of November 3d		5	0	0

	£.	s.	d.
C. M. Broad, Esq., in answer to the late Appeal of the Committee.....	5	0	0
Thomas Farmer, Esq., for a Cotton Presser, to the care of the Rev. G. H. Decker, Sierra-Leone	5	0	0
J. S. Budgett, Esq., for Ditto	5	0	0
Mr. and Mrs. R. Kendall, of <i>Leathley</i> , near <i>Olley</i> , a Token of Gratitude for the Blessings of married Life, by the Rev. R. Fletcher	5	0	0
Henry Gosse, Esq.	3	3	0
H. Sandwith, Esq., M.D., <i>Hull</i> , in answer to the Appeal, per Rev. Dr. Beecham	2	2	0
Mr. and Mrs. Crossley, <i>Tottenham</i>	2	2	0
Mrs. Saxton, for Whydah Chapel	2	0	0
Robert Gillespie, Esq.	2	0	0
Mr. Joseph Andrew, of <i>Redruth</i> , by Mr. W. Andrew	2	0	0
J. Evans, Esq.	2	0	0
Rev. E. Branston, One Penny per Day	1	10	6
Mr. J. D. Christie, <i>Athlon-Street</i>	1	1	0
Mr. R. B. Caunter, <i>Bridgend Circuit</i>	1	1	0
Mr. and Mrs. Robinson, <i>Merthyr</i> , omitted in last Year's Account.....	1	1	0
Mr. John Pitt, by Mr. W. Toogood, <i>Collumpton</i>	1	0	0
Mr. F. Longstaff.....	1	0	0
C., by the Rev. T. McCullagh, <i>Ipswich</i>	1	0	0
Small Sums, for Whydah Chapel.....	0	18	2

FOR WHYDAH CHAPEL, PER REV. ROBERT DAY, OF DEVONPORT.

Miss Aikenhead	1	1	0
Mrs. Bell	1	1	0
Mrs. Day	1	1	0
Mrs. Tucker	1	1	0
An Orphan	1	1	0
	5	5	0

LEGACIES.

Rev. William Harrison, Rev. William Naylor, Executor.....	51	3	1
Mr. John Leaf, <i>Fulford</i> , near <i>York</i> , by Mr. Robert Leaf, Executor, £50, less duty, £5	45	0	0

LEEDS ANNIVERSARY.

	£.	s.	d.		£.	s.	d.
William Smith, Esq.....	105	0	0	Mr. William Cooke	21	0	0
George Smith, Esq.	105	0	0	Mr. William Pawson.....	21	0	0
Joshua Burton, Esq.	105	0	0	Mr. G. B. Pearson.....	15	15	0
Mrs. Joshua Burton.....	105	0	0	Mr. G. Reinhardt	10	10	0
Mr. and Mrs. Ripley.....	105	0	0	Mrs. Musgrave	10	10	0
Thomas Farmer, Esq.	105	0	0	Mr. Edward Joy	10	0	0
Mrs. Farmer	52	10	0	A Friend to India	10	0	0
Miss Farmer	26	5	0	Mr. Samuel Holmes	10	0	0
Miss Elizabeth Farmer	26	5	0	Mr. Lomas Joy	10	0	0
John Yewdall, Esq.	105	0	0	Mr. Walker Joy.....	10	0	0
Mrs. Yewdall	10	10	0	Mr. John Smith.....	5	5	0
Mrs. Robinson	10	10	0	Mr. D. Hallowell	5	5	0
W. Cheeseborough, Esq. ...	50	0	0	A Young Friend	5	5	0
John Burton, Esq.....	31	10	0	A Friend, by Mr. Light-wood	5	0	0
Mr. Joshua Thackray	31	10	0	Mr. B. Burrell	5	0	0
Mr. Henry Smith	31	10	0	Rev. J. Roadhouse	2	12	6
A Friend, by Mr. W. Smith ..	30	0	0	Rev. George Taylor	2	2	0
Mr. Samuel Weston	21	0	0	Mr. B. Pollard	2	2	0
Mr. Samuel Smith	20	0	0	J. Hargrave, Esq., <i>Kirk-stall</i>	50	0	0
Mr. B. R. Vickers	21	0	0				
Mr. W. F. Smith	21	0	0				



